



Aboriginal news from across Turtle Island and beyond
July 17 – 24, 2015

Table of Contents

The following news stories are divided into the following sections.

Aboriginal Arts & Culture	2
Aboriginal Business & Finance	28
Aboriginal Community Development	36
Aboriginal Crime, Justice & Law Enforcement	53
Aboriginal Education & Youth	57
Aboriginal Health	61
Aboriginal History	64
Aboriginal Identity & Representation	72
Aboriginal Inequality & Poverty	74
Aboriginal Jobs & Labour	76
Aboriginal Politics	81
Aboriginal Sports	106
Energy, the Environment & Natural Resources	109
Land Claims & Treaty Rights	125
Special Topic: Missing & Murdered Indigenous Women	137
Special Topic: Residential Schools & '60s Scoop	141
Special Topic: International Indigenous Populations	143

Aboriginal Arts & Culture

Throat boxing performed by Inuit artist during Pan Am Games

Nelson Tagoona pioneers mix of hip hop, beatboxing and traditional throat singing

[CBC News](#) Posted: Jul 16, 2015 1:47 PM ET Last Updated: Jul 16, 2015 5:14 PM ET



Nelson Tagoona is only 21 years old but he is already considered a pioneer in a new genre of music.

The Inuit man from Baker Lake, Nunavut, performs throat boxing, a unique blend of hip hop, beatboxing and traditional Inuit throat singing.

Tagoona said music has helped him deal with some of his struggles, including his father's suicide.

"I dealt with a lot of pain. That's the fuel to my music. That pushes me to create the music," Tagoona said in an interview with CBC's Heather Hiscox.

Tagoona believes he is the only solo throat box performer in Canada. Along with touring, he also runs workshops for Inuit youth and has become a role model for young people.



Baker Lake's Nelson Tagoona was recently in Iqaluit helping students record and remix their songs, and even performed with a lucky few. (Tamara Pimentel/CBC)

"The healing is the important part in all of this for me. And the results in my workshops are always so phenomenal. I get tears sometimes."

Tagoona will perform tonight in the Aboriginal Pavilion's opening night showcase at the Fort York historic site in Toronto. He is also one of the Pan Am Games performers at CIBC Pan Am Park tomorrow in Toronto.

Tagoona was previously featured in CBC Music's [top 10 Canadian artists under 20](#).

Direct Link: <http://www.cbc.ca/news/aboriginal/throat-boxing-performed-by-inuit-artist-during-pan-am-games-1.3154892>

Indigenous summer reading: 3 top picks by Lisa Charleyboy

New Fire host shares her recommendations, including books by Lee Maracle and John Ralston Saul

By Lisa Charleyboy, [CBC News](#) Posted: Jul 17, 2015 6:00 AM ET Last Updated: Jul 17, 2015 6:00 AM ET



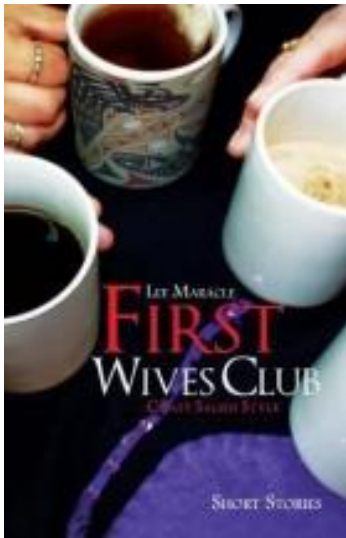
New Fire host, Lisa Charleyboy, recommends reading *Tsawalk* by Umeek. 'The reader is asked to strip away the way they may have been taught to look at their environment, and embrace another way of seeing the world.' (CBC)

CBC Aboriginal asked some of our favourite people to recommend some holiday reading suggestions.

In this on-going summer series authors, celebrities and CBC personalities share their favourite books, the ones they want to read this summer and the ones they think everyone should read.

Here is Lisa Charleyboy, the host of CBC Radio One's summer radio series *New Fire*.

Hope to read: *First Wives Club: Coast Salish Style* by Lee Maracle



'This poignant and powerful collection of short stories provides revealing glimpses into the life experiences of an aboriginal woman, a university professor, an activist and a single mother.' - Theytus.com (Theytus Books)

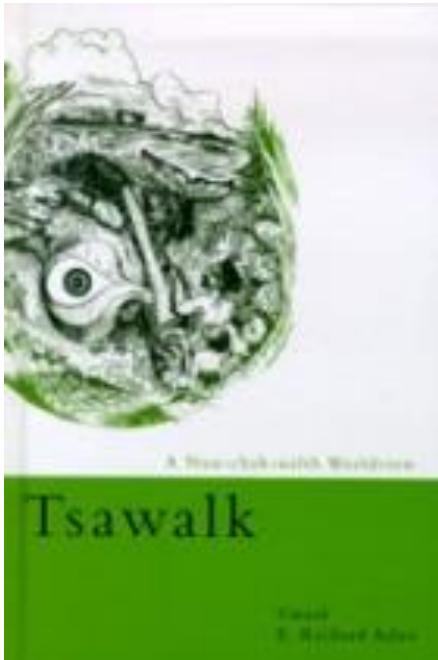
Whether I'm at a cottage by the lake, or at a park in the city, I love delving into lighter books during the summer season. I put away my meaty reads and go for something that feels more like a salad, but that doesn't mean it can't be chock full of savoury bites.

First Wives Club: Coast Salish Style is the perfect paperback that I'll be packing around with me throughout the summer. This book looks like a classic summer "beach" read, but there's more to it than meets the eye. Anyone familiar with Sto:lo author, academic, and activist Lee Maracle will anticipate great insight and depth within this collection of ten short stories.

In these stories readers meet aboriginal women who have a variety of life experiences and social stratifications — from professor to single mother. Within these pages, indigenous

female sexuality is revealed from varied positions, of both privilege and permission. Now that sounds like a lot more to digest than any kind of book with only shades of grey.

A fave: *Tsawalk: A Nuu-chah-nulth-Worldview* by Umeek



'Tsawalk offers a revitalizing and thoughtful complement to Western scientific worldviews.' - UBCPress.ca (UBC Press)

Last fall I took a philosophy class where my textbook was *Tsawalk: A Nuu-chah-nulth-Worldview* by Umeek (E. Richard Atleo). I was very excited to read this book as I spent some time last summer in Nuu-chah-nulth territory and felt a deep connection to the land on the west side of Vancouver Island. Little did I know that this book was going to change the way I saw myself and the world.

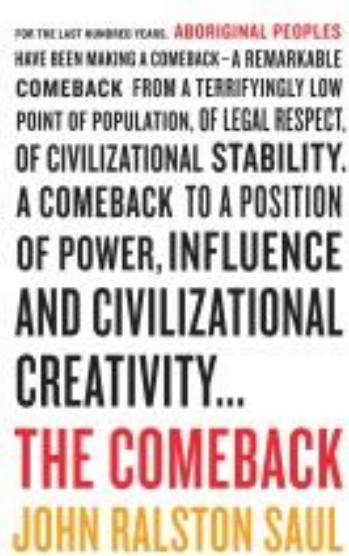
Through a collection of seven traditional stories, Atleo weaves together an understanding for the reader to grasp the importance and relevance of traditional indigenous storytelling for societal structure. While that sounds like a lot to take in for a summer read, keep in mind that you are reading stories that you may have heard before, but will walk away with an entirely new understanding of how traditional teachings are rooted in these seemingly simple stories.

The essential takeaway is gleaned from the title *Tsawalk*, which translates to "everything is one." This means that we are one within both the physical and spiritual world and that there are deep connections that should be examined and honoured.

The reader is asked to strip away the way they may have been taught to look at their environment, and embrace another way of seeing the world.

This Nuu-chah-nulth world view is a lens that you might have difficulty ever forgetting.

A recommendation: *The Comeback* by John Ralston Saul



Historic moments are always uncomfortable, Saul writes in this impassioned argument, calling on all of us to embrace and support the comeback of Aboriginal Peoples. - Penguin Random House Canada. (Penguin Random House Canada)

Every once in a while I come across a book and wonder why I haven't read this before, and why these words haven't come together prior to its publishing date.

John Ralston Saul's book *The Comeback* is one that fits this bill. Celebrated author and public intellectual John Ralston Saul details the history of Indigenous Peoples in Canada and describes ways in which we might be able to move forward together. In this era of romanticism about reconciliation, it is certainly time to really reveal some strategies for realizing what that might mean.

After reading this book, I was energized to take responsibility in my role as a bridge builder and to create understanding between Indigenous Peoples and non-indigenous Canadians. Without understanding, we cannot truly move forward in a good way.

This book is one that I hope each and every single Canadian will take the time to read, and to reflect on their responsibility in creating a better future for this country.

Direct Link: <http://www.cbc.ca/news/aboriginal/indigenous-summer-reading-3-top-picks-by-lisa-charleyboy-1.3150133>

5 Indigenous Music Awards nominees to watch out for

On *Unreserved*, special guest Jacquie Black reveals 10th anniversary surprises

By Rosanna Deerchild, [CBC News](#) Posted: Jul 18, 2015 8:00 AM ET Last Updated: Jul 18, 2015 8:00 AM ET



Beatrice Deer is nominated for best album cover at the Indigenous Music Awards. (Submitted)

The Indigenous Music Awards turns 10 this year and to celebrate, *Unreserved* wants to tune you into some of this year's talented nominees.

The IMAs celebrate indigenous music makers from across Canada and around the world. Formerly known as the Aboriginal Peoples Choice Music Awards, it is the fans who pick the winners by voting online.

If you want your say in who takes home a trophy this year, you have until July 24 to vote. Find out how at indigenousmusicawards.ca.

Here are five indigenous acts to watch for at the Indigenous Music Awards:

Kimberley Dawn

Imagine the gritty vocals of Bonnie Rait, combined with the soulful heart of Faith Hill, and you get Winnipeg's Kimberley Dawn.

This Métis country crooner is a veteran of the stage and studio with four albums and several award trophies already on her shelf. Her fifth album and its title track, *Til the Cowboys Come Home*, is a good old country anthem throwdown going out to all the sisters.

Tomson Highway



Tomson Highway - The (Post) Mistress (TomsonHighway.com)

Tomson Highway is a celebrated writer and an icon in the indigenous community. This Cree writer from northern Manitoba has written numerous plays, a novel and several children's books.

But Highway is also a master pianist, musician and songwriter.

His latest offering is called *The (Post) Mistress*, a musical one-woman play. The multi-genre soundtrack includes songs in Cree, English and French — and, like Tomson, it defies category.

Tomson Highway will be playing his grand piano on the IMA stage this year, in what is sure to be an unforgettable performance.

LightningCloud

Crystle Lightning and MC Red Cloud are a hip-hop duo based out of Los Angeles. Lightning is Plains Cree and Red Cloud is Huichol Indian.

After meeting at a photo shoot about six years ago, they became partners in rhyme as LightningCloud and have been lighting up stages ever since.

Meet Me at the Pow Wow is a fun, silly love song about the powwow trail, and you'll want to add it to your dance list.

Beatrice Deer



Beatrice Deer is nominated for best album cover at the IMAs. (Submitted)

The North is a hub of musical talent. Maybe it's the wide and wild landscape that inspires, the caribou ballads and seal songs that find their way into the soul. Or perhaps it is the sky, with its orchestra of starlight and northern lights that fills the voice.

Montreal-based Inuk Beatrice Deer has all that in her music. Deer flawlessly combines contemporary and traditional throat singing to make a song all her own.

The Bass Invaders

You will need to prepare yourself for this sonic bonanza for the senses. With a name like The Bass Invaders, you wouldn't expect anything less.

It is Eddie Van Halen meets electric accordion, classical violin and Latin percussion.

The Bass Invaders are an eclectic group of Saskatoon musicians that came together because of a shared love for Chilean bass artist Felipe's complex and multi-layered sound of rock, jazz, and aboriginal Chilean folk.

Indigenous Music Awards

The IMAs are part of the Manito Ahbee Festival that takes place in Winnipeg from Sept. 9 to 13. The five-day gathering includes indigenous music, art, education, a marketplace and a powwow.

The Indigenous Music Awards takes the stage on Friday, Sept. 11, at the MTS Centre. The show is broadcast live and you can watch it on APTN. Just before the show, you can see your favourite musicians walk the red carpet and maybe catch a selfie and an autograph!

Jacquie Black, manager of the IMAs, will join me on *Unreserved* to talk about the show, the music and her favourite musical memories.

Tune in to Unreserved on CBC Radio One after the 5 p.m. news in Manitoba, Saskatchewan and Nunavut, and after the 4 p.m. news in Yukon and the N.W.T. for more artists performing during the Pan Am Games.

Direct Link: <http://www.cbc.ca/news/aboriginal/5-indigenous-music-awards-nominees-to-watch-out-for-1.3158188>

Kasp fuses hip hop with motivational messages

by [Dan Walton - Penticton Western News](#)

posted Jul 16, 2015 at 2:00 PM



To help younger people who have faced similar struggles, local Aboriginal musician Kasp is launching his new venture, Kasp has launched Motivational Initiative to increase appreciation towards the importance of making responsible decisions.

— image credit: Dan Walton/Penticton Western News

By harnessing the four elements of hip hop, local musician Kasp has been able to find clever ways of enticing youth to make good decisions for 15 years — and he's launching a new venture to take his message a step further.

“Kasp Motivational Initiative is straight up motivational speaking workshops,” said the artist whose real name is Rob Sawan but he goes by the nickname Kasp. “I’ve been blessed, and now it’s about inspiring other people to get their lives on track.”

Growing up in East Vancouver, Kasp said his neighbourhood and family life posed many challenges which he persisted to overcome.

“I don’t focus on the negative, I focus on what I learned.”

Upon reflection, he realized that after he gained an appreciation for his Aboriginal identity, he was able to focus on what was important.

“There are a lot of youth not knowing who they are because they have no self-identity,” he said. “But once you know who you are, whether you’re Aboriginal, Chinese, anything — then you’ll be more grounded. You have to learn your roots, learn your history, know where you’re from.”

He then pondered the loaded statement of identifying as ‘Canadian’, because no single ethnic group appropriately generalizes the term.

“While you’re focusing on these things, you’ve got no time for these gangs. You have no time to get into trouble or do drugs. You’re focusing on school; focusing on knowing who you are.”

In addition to the history of his culture, Kasp shares his personal history, and the history of his favourite music to help others grow.

“I talk about how I grew up, then I talk about legends, then the history of hip hop music.”

Through the songs he’s written, Kasp has been able to fuse them all together. In a collaboration with Winston Wutunee, an Aboriginal elder musician from Winnipeg, Kasp recorded *Language Revitalization* — which is an entire rap song performed in Cree — a genre he calls Creehop.

“It’s all in Cree, talking about why we’re proud to be Cree.”

Also through Kasp Motivational Initiative, he’ll be encouraging audiences to push the boundaries of every project.

“Let’s say you’re playing *Halo*. When it came out (in 2001) kids thought it was the best game ever. But you can make it better. And now we have XBox One, and way better versions of the game – because there were people committed to make it that much better.”

That example of development is used metaphorically by telling his listeners to apply that progressive mindset to their own lives.

“You’ll be your own *Halo*; you’ll be your own epic adventure.”

At the same time as Kasp takes his business of motivational speaking off the ground, he continues to record music. Kasp currently has an album in the works with his new protege Kelvin Ternoir, whose goes by the title K-9, and he recently moved to Keremeos from Chicago.

To inquire about Kasp Motivational Initiative or to hear his work, visit his website www.kasp-entertainment.com, which also links to his social media pages.

“Be 100 per cent honest when you do anything ,” he said. “What’s the worst that can happen when you do something that’s right.”

Direct Link: <http://www.pentictonwesternnews.com/entertainment/316017251.html>

First Nations cuisine with a twist

In Wanuskewin Heritage Park's restaurant, everything is made in house and the kitchen also strives to source many ingredients locally

By Renee Kohlman, The StarPhoenix July 20, 2015



Bison stew with bannock from Wanuskewin.

If you're looking for a short day trip this summer, somewhere you can absorb history, hike trails and nosh on traditional First Nations cuisine with a contemporary twist, then I highly suggest you drive the 15 or so minutes to Wanuskewin Heritage Park. I've gone out a few times, mainly just to roam the hiking trails and take plenty of pictures of rocks and landscape. It's a pretty spot, with extensive views of the South Saskatchewan River and wild prairie underfoot. This time, a friend and I took in the hour-long guided tour and I'm glad we did as I learned so much about this historically significant spot for First Nations people. When our guide was beating his small drum in tune with his beautiful voice singing a traditional song, I got goosebumps. The warm breeze swirled around us and I looked out at the wide open vista with great appreciation and fondness.

I daresay we worked up an appetite (and a sweat) climbing trails and meandering around the park. The dining room at Wanuskewin is large and bright, with high woodbeamed ceilings. Stonework accents the counter and a small fireplace in the middle of the space. Service is at the counter, so we got in line and took a gander at the menu. As I said earlier, they offer up traditional First Nations cuisine with a contemporary spin. Everything is made in house and the kitchen also strives to source many ingredients locally. They're even in the process of getting a garden in place so they can grow their own vegetables, thereby minimizing their carbon footprint, one of their priorities when producing food. I adore bison and was quite pleased to see it appear three times on the menu in a burger (\$15), stew (\$10), and brisket (\$15). A strip loin steak sandwich (\$14.50), meat loaf sandwich (\$14.75) and tourtiere (\$13) bring it home for the beef. Craving perogies and sausage? You'll want to tuck in to Baba's Plate (\$13). If you want to try rabbit for the first time, they serve it in a pot pie (\$12). There's grilled cheese (\$10), roasted vegetable pizza (\$10.25) and a lovely sounding warm wild rice salad (\$11.50) for the vegetarian offerings. Pan-seared trout (\$12.50) was what I had my eye on, but they had already run out of it.

It only took three seconds to convince myself to have the bison burger. I had broken a sweat, don't forget. My pal ordered the dry-rubbed bison brisket. Neither of us had ever eaten rabbit, so we shared the pot pie. The 3 Sisters Soup (\$6) with bannock rounded out our order. We gathered our cutlery and cups for tea and found a cozy table for two by a window. The lineup grew and grew as we waited for our food. The place was doing booming business on a Saturday afternoon. I saw many bison burgers flying out of the kitchen and as soon as I tasted mine, I knew I made a great choice.

Bison is a beautiful, lean meat but if not cooked properly it can be dry as a haystack.

This burger was one of the best I've had in a long while. Grilled, but still juicy and well seasoned (hey there grainy mustard) the burger had my faves cheddar and bacon, along with the usual suspects of lettuce, tomato and pickle. Nothing gimmicky or flashy. Just solid ingredients and execution.

I was also impressed with the giant portion of side salad. It took up literally half my plate. Fresh, with lots of veggies and tossed in a homemade saskatoon berry vinaigrette, it made me feel less guilty about eating bacon and cheese.

My companion's bison brisket was also a hit. Tender slices of meat were smothered in a light gravy with plenty of sauteed mushrooms and onions. I was allowed a corner of the accompanying Yorkshire pudding, and it was pretty dreamy. By the large grin on her face, she made a great menu choice, too.

We were both curious about the rabbit, and really, it does taste just like chicken. Tucked under a dome of puff pastry and nestled atop a pastry crust, the tender rabbit meat was stewed with small dices of potatoes, celery and carrots in a mild gravy. It's not bursting with herbs or spices; it's just easy on the palate and simple, hearty comfort food.

We also thought the 3 Sisters soup was quite good, lots of black beans, corn and zucchini in a smoky tomato broth. Fresh bannock is a thing of beauty, and the two slices were slathered with butter and gone in a flash.

Our pots of saskatoon berry tea and Muskeg tea arrived just as we finished our meal.

Can't have tea without something sweet (at least in my books) and as luck would have it, the baker had created fresh lemon and olive oil cupcakes with marshmallow vanilla buttercream. For so many reasons, Wanuskewin is a gem of a place and a worthy of any summer bucket list.

Wanuskewin Heritage Park is located on Penner Road. Get directions from their website. No pets allowed. Connected to Meewasin Trail. Open year-round, 9 a.m. to 4:30 p.m. Statutory holidays 11 a.m. to 4 p.m. Phone: 306-931-6767.

Renee blogs at www.sweetsugarbean.com and can be found on Twitter @sweetsugarbean_.

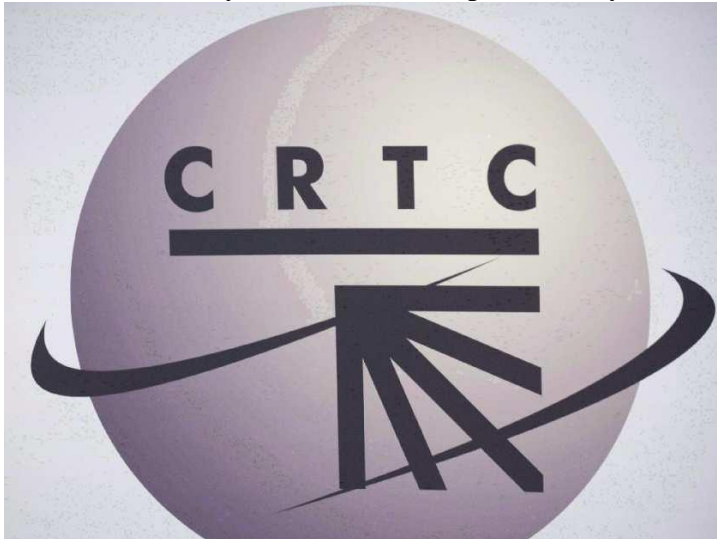
Direct Link:

<http://www.thestarphoenix.com/life/First+Nations+cuisine+with+twist/11227827/story.html>

Aboriginal Voices Radio to fall silent by July 25

[Anaïs Voski, Ottawa Citizen](#)

Published on: July 21, 2015 | Last Updated: July 21, 2015 1:50 PM EDT



CRTC logo Graham Hughes, Canadian Press / Ottawa Citizen

Aboriginal Voices Radio, a not-for-profit native radio network operating in five major Canadian cities since 2002, is expected to fall silent by this Saturday.

Broadcast regulators ordered the network to cease all operations in Toronto, Vancouver, Calgary, Edmonton and Ottawa — where it hasn't been broadcasting for months — by the evening of July 25, leaving behind around 600,000 listeners in Toronto alone, according to the network's spokesman Lewis Cardinal.

On June 25, the Canadian Radio-television and Telecommunications Commission revoked the broadcasting licences of Aboriginal Voices Radio Inc., also known as CKAV-FM, and gave the station exactly a month to come off the air.

In the [decision](#) released last month, the CRTC said it's revoking the network's licences for "numerous, repeated and serious instances of non-compliance" that have occurred frequently over the years despite their warnings.

In a public hearing in May, Aboriginal Voices Radio (AVR) admitted it failed to file complete and accurate program logs and logger tapes, annual returns, audited financial statements for each its stations and complete annual updates.

It also admitted failing to broadcast regular daily local newscasts on each station that included at least five local news stories relevant to the local aboriginal community.

"There's a number of reasons why we've been struggling as long as we have been and the CRTC has not been supporting us the way it should have been," Cardinal said.

"It looks like we've got the death penalty for jaywalking. It's an extreme response."

Cardinal said the radio station is looking into its legal options.

Administered from the reserve village Ohsweken near Brantford, Ont., the network mainly featured specialty aboriginal programs and contemporary music from both mainstream and native artists.

AVR failed to meet its obligations for all four of its consecutive licence terms, adding up to more than 15 years of non-compliance since it was licensed in 2000.

"It takes a lot to lose a licence and the CRTC very seldom ever revokes one," said Garry Barker, a radio-media consultant and former vice-president of programming at the Maritime Broadcasting System.

"It was dismal performance ... What startled me is that they had stations that hadn't been on the air in months and (AVR) didn't even know about it. So that's the kind of thing that will likely cause you to lose a licence," he said.

The Ottawa-based station has been off the air since mid-2014, for example.

The commission also added it had a “complete lack of confidence” in the licensee’s ability to meet its obligations in the future based on its precedent, which is why they made the decision to revoke the licence.

“AVR let its listeners down by failing to inform them on issues important to them. The CRTC firmly believes that aboriginal communities in Canada must have access to radio stations that address their realities and keep them informed of events that impact them,” chairman Jean-Pierre Blais said in a statement.

The CRTC’s media manager, Patricia Valladao, confirmed on Wednesday the commission will issue a call for licence applications shortly in the hope of filling the FM stations with native broadcasters. But this is where the situation gets complicated.

With the closure of Aboriginal Voices, the following high-value FM stations will be opened up to applicants: 95.7 FM in Ottawa, 106.5 FM in Toronto, 106.3 FM in Vancouver, 88.1 FM in Calgary and 89.3 FM in Edmonton.

AVR had a Type B Native licence, which is a specialty radio license. There are different kinds of radio licences, such as commercial, campus, or community, but the latter two are usually not high-power FM positions.

But that doesn’t mean that commercial broadcasters don’t have a chance to win the licence. While the CRTC promised it will prioritize native applications for the licence, it also said it will accept commercial applications for the high-value FM frequencies.

Barker pointed out that even if the CRTC were to receive a commercial application, whether or not it would accept it would depend on whether the local market could sustain an additional commercial radio station.

Direct Link: <http://ottawacitizen.com/news/local-news/aboriginal-voices-radio-to-fall-silent-by-july-25>

Nicole Camphaug takes sealskin footwear to new heights

Iqaluit designer says sealskin stilettos allow her to pass on Inuit traditions in a modern way

[CBC News](#) Posted: Jul 21, 2015 1:38 PM CT Last Updated: Jul 21, 2015 1:38 PM CT



Designer Nicole Camphaug showcases samples of her modern sealskin-covered footwear in her Iqaluit home. It all started with her own pair of neglected boots. 'I was going to sell them, but then I thought, 'Hmm... I'm going to try something.' (John Van Dusen/CBC)

Nunavut designer Nicole Camphaug is taking sealskin footwear to a whole new level with her new line of fur-covered ballet flats, kitten heels and stilettos.

The Inuk seamstress says it all started with her own pair of neglected boots.



Camphaug says it takes about five hours to cover each pair of shoes with fur. (submitted by Nicole Camphaug)

"I was going to sell them, but then I thought, 'Hmm... I'm going to try something,'" she said.

"I took some of my sealskin scraps and trimmed the top and they turned out so nice I decided to do a whole shoe."

Pretty soon her friends and family were asking for their own Camphaug originals and she began ordering pelts from Labrador to fill the need.

Now, she's looking to share her passion with a broader audience.

"I like it when people find something that they love," she said. "I know what it's like to go to a craft sale and find something that you absolutely love, that you wouldn't find anywhere else."

'Made by Inuit, made in Nunavut'

Camphaug, who is originally from Rankin Inlet, says it's important for her to pass on Inuit traditions.



'I like it when people find something that they love,' Campaugh says. (submitted by Nicole Camphaug)

"It's something they will cherish. You know it's made by Inuit and made in Nunavut "

The designs are becoming so popular, Camphaug is now enlisting her husband's help to add fur to shoes and make jewelry that incorporate Inuit designs.

But there is still one more hurdle these sealskin shoes need to jump.

With each pair taking five hours of work, Camphaug is unsure if she can find a feasible business model that could prompt her to make this labour of love into a fashion career.

Direct Link: <http://www.cbc.ca/news/canada/north/nicole-camphaug-takes-sealskin-footwear-to-new-heights-1.3162120>

Sask. Cree language camp attracts participants from around the world

Cree camp is in its 11th year

[CBC News](#) Posted: Jul 22, 2015 10:28 AM CT Last Updated: Jul 22, 2015 10:28 AM CT



Belinda Daniels is breathing life into the Cree language at a language camp this year. (Rosalie Woloski/CBC News)

A second language specialist is breathing life into the Cree language this summer by teaching at a camp in the bush at Little Pine First Nation.

For the past decade, Belinda Daniels has organized a language camp in her home community of Sturgeon Lake, but she is taking it to a new location this year to encourage people in other communities to embrace indigenous languages.

Daniels said some participants come from Europe, or across North America. The group is kept small to have a low ratio between fluent speakers and those learning.

"The feeling is so different than being in a classroom," she said. "My mind becomes so crisp, and everything becomes so clear."

Daniels said people don't just learn the language, they also learn about the way of seeing the world as a Cree person.

"It's just being connected to the environment, to the birds and the wind," she said. "It's amazing."

The camp starts on Sunday.

Direct Link: <http://www.cbc.ca/news/canada/saskatoon/sask-cree-language-camp-attracts-participants-from-around-the-world-1.3162668>

Horse Lake summer activities aim to revive Cree heritage

By [Jocelyn Turner](#), Grande Prairie Daily Herald-Tribune

Tuesday, July 21, 2015 4:13:31 MDT PM



The Horse Lake Band administration office. DHT File.

With the hope of boosting the Horse Lake First Nation residents' interest in their heritage, Darlene Horseman has put together summer activities based around teaching the Cree language and culture.

"It's to promote the Cree culture (and) language and try and keep the kids active so they're not getting into trouble with the law or drugs and alcohol," said the community-based services director for Horse Lake.

"When the kids are bored, they're getting into trouble so this will keep them occupied."

Horseman said they are bringing in some of the older ladies in the community that know the Cree language and culture to teach the younger ones.

"We have a couple of ladies who are going out with the kids on nature walks just to explain what nature is to us and what it means to us," she said.

"(Some) people have churches and idols that they worship in their religions whereas in our culture, it's nature that we're basically following and we respect Mother Earth."

In addition to nature walks, Horseman said they show participants how to make bannock and dried meat.

"We're going to take them out on a hunt just to kind of explain what the hunt process is," she said. "Throughout the day when we're teaching them the craft (and) other activities. We're teaching them also about the language so we're speaking Cree to them, the ones that understand it."

Horseman said very few younger generations know about the Cree culture and language, which pushes the importance of offering such activities.

"We're trying to revive our culture that was once stripped from us," she said.

The activities are held on Tuesdays, Wednesdays and Thursday. Participants meet at the Horse Lake First Nation wellness centre at 9 a.m. So far, attendance has been good, even

a little higher than first anticipated.
“It’s sporadic,” she said.

“We didn’t anticipate a huge amount of people but we’re around the range where we figured and even that one day we had a little bit more than we anticipated.”

The activities aren’t solely for children; youth and adults are more than welcome to join in.

“We’re also inviting the community members to get involved because a lot of the community members don’t have anything to do, they’re bored as well,” she said.

For more information, call 780-356-3013.

Direct Link: <http://www.dailyheraldtribune.com/2015/07/21/horse-lake-summer-activities-aim-to-revive-cree-heritage>

Aboriginal artists shut out of Nathan Phillips Square during Pan Am Games

Fort York pavilion failing to attract visitors despite proximity to Pan Am Park

[CBC News](#) Posted: Jul 21, 2015 7:33 PM ET Last Updated: Jul 21, 2015 7:33 PM ET



Aboriginal artists hoping to sell their crafts to Pan Am Games visitors are upset they've been cut off from Nathan Phillips Square, while the Aboriginal Pavilion set up at Fort York is failing to draw crowds.

The Aboriginal Pavilion — part public education centre, part shop for Ontario artisans that was set up by the Aboriginal Leadership Partners to run concurrently with the Games — is based just a short distance from Pan Am Park.

So far, despite featuring artisans from Thunder Bay and further afield, it's attracted few people and craftspeople haven't made much money. Cynthia Lickers-Sage, the pavilion's executive producer, said organizers had expected thousands to visit during the Games.

"I thought that it would be ground-breaking, but it's not," said Margaret Cozry, of the SweetGrass Gallery.



Nathan Phillips Square, and its giant Toronto sign, have been one of the busiest hubs of this summer's Pan Am Games. (Rebecca Blackwell/Associated Press)

Some vendors at the pavilion, which is not directly affiliated with TO2015, say they've made just over \$200.

That prompted Toronto artist Nathaniel Big Canoe to try and sell his wares from a tent at Nathan Phillips Square on Tuesday, which has been bustling throughout the Games. He said he was quickly told to take it down or risk being arrested.

Big Canoe says he has a permit to sell at any park in Toronto, but was told Nathan Phillips Square is private property.

He says all he wants is "to be able to have one booth with the collective of artisans and crafters from Fort York to be able to represent over here."

Big Canoe said Pan Am officials are considering letting him hand out pamphlets about the pavilion at Nathan Phillips Square.

TO2015 does have official host First Nation

Tammy Bondy, a native person living in Toronto, said she didn't even know about the pavilion and that there should be some First Nations representation at Nathan Phillips Square during the Games.

"They're getting booted out, that's not fair. Why can't we have a voice as native people on our own land? It's horrible."

TO2015 marks the first Pan Am/Parapan Am Games with a designated "Host First Nation" — the Mississaugas of the New Credit First Nation.

Throughout the Games, many of the ceremonies have featured elements of First Nations culture.

TO2015 organizers say aboriginal representation at the Games is a provincial matter.

Direct Link: <http://www.cbc.ca/news/canada/toronto/aboriginal-artists-shut-out-of-nathan-phillips-square-during-pan-am-games-1.3162478>

Pan Am First Nations festival too 'tucked away,' say exhibitors

Vendors are planning weekend pow wow to attract more visitors to a 10-day indigenous festival at Fort York featuring food, music, and art.



David Grey Eagle inside his vendor's booth at the Pan Am aboriginal pavilion at Fort York on July 21, 2015. Grey Eagle is one of many vendors struggling to find success during the event due to poor attendance.

By: [Sarah-Joyce Battersby](#) Pan Am and Parapan Am Games Reporter, Published on Wed Jul 22 2015

Pan Am Games organizers have boasted about the historic inclusion of First Nations, but a partner festival dedicated to aboriginal culture isn't boasting many attendees.

Organizers of the [Aboriginal Pavilion](#) hoped to attract 10,000 visitors with indigenous music, food, and artisans, including a 10-day festival at Fort York.

Loretta Gould drove 20 hours from her home in Nova Scotia to sell her and her daughter's original artwork and prints. They have sold one small piece since last Thursday.

“To be honest, I just don’t want to be here anymore. That’s how I feel. It wasn’t worth it,” Gould told the Star.

After paying \$1,900 to rent the booth, hotel bills, and to feed her husband and four kids for 10 days, the family will be out more than \$4,000 when all is said and done.

Gould and fellow vendors have banded together to organize a pow wow for Saturday in hopes of attracting more visitors.

A Tribe Called Red’s performance brought in 1,000 people, the most the festival has seen, according to artistic director Rheanne Chartrand.

“It is quite unfortunate,” Chartrand said. “There’s definitely a lot for people to take in. It’s really just getting the bodies here.”

Competition from other big events, fewer tourists than expected, and a lack of advertising combined with an off-the-beaten path location may also be to blame, she said.

Red, white, black, and yellow ribbons organizers tied to the trees approaching the Fort York entrance on Saturday are some of the only signs of the festival visible from the street.

“The issue, at least that I see: we’re listed in the Pan Am map and we have a three-digit letter code as the APV, but there’s no signage for us,” Chartrand said.

The pavilion is considered a “partner celebration” by Games organizers, alongside Pride House and the Ontario celebration zone at Harbourfront Centre.

When asked about promoting the pavilion, a spokesperson for the Games organizing committee said in an email that details were shared on the official TO2015 social media channels and in the [spectator guide](#).

The TO2015 Twitter account retweeted one mention of the pavilion since the Fort York site opened.

The federal and provincial governments each contributed \$500,000 to stage the festival, a spokesperson for the province’s Pan Am secretariat wrote in an email. But organizing was left to a collective of 14 First Nation and Aboriginal groups.

“The selection of the site and all advertising decisions were made by the Aboriginal Pavilion team,” said Denelle Balfour.

Turnout isn’t low across other Games events. Ticket sales topped the 1 million mark and crowds gather at nighty Nathan Phillips Square concerts.

Across the street from Fort York, Pan Am Park attracts crowds with free music, a beer garden, and games for kids between sporting events.

For vendor David Grey Eagle, being tucked away so close to a big event is an insult.

“It just seems like across the street everything is happening, and we’ve only had two athletes come here,” he said. “With respect, they call us First Nations but we’re tired of feeling like we’re the last nations.”

For the first time in Pan Am history, a host First Nation was named alongside the host city, and nods to indigenous traditions permeated the torch relay and opening ceremonies.

Mississaugas of the New Credit, the Games’ host First Nation, mounted a Three Fires Ceremony, lighting sacred fires at three sites to burn throughout the Games.

One of those fires burns at Fort York, monitored by Kyle Laforme on the morning shift.

He said the fire has seen 50 people at most on a busy day.

“Everyone knows where all the games are being held, but they don’t know where the First Nations part is. We’re kind of tucked away,” he said.

“I figured there’d be a lot more people, being the First Nation division ... and it being from the host nation that’s right here.”

It was a sacred fire that led Janet Cornfield and Shelley Ledger to the pavilion on Tuesday afternoon.

Her neighbours on the Toronto islands passed around information about the Olympic Island fire. That began Cornfield’s search for information on the aboriginal programming, which she said was not readily available.

“(First Nations) are considered partners,” Cornfield said. “But now I’m thinking not so equal.”

“The thing was, the opening ceremonies was so aboriginally based ... so it was surprising,” said Ledger of the difficulty they faced trying to find information about the event.

“But now that we’re here, we’re happy!” added Cornfield.

Direct Link: <http://www.thestar.com/news/gta/2015/07/22/pan-am-first-nations-festival-too-tucked-away-say-exhibitors.html>

A Tribe Called Red Announce Tour of First Nations Reserves

By [Alex Hudson](#)

Published Jul 22, 2015



Get ready, Ontario: esteemed dance trio [A Tribe Called Red](#) have just expanded their summer tour schedule with a pile of shows in Canada's largest province.

While the group's schedule already included various festival dates, these newly announced shows are free appearances at First Nations reserves. A Tribe Called Red will also be providing youth-oriented workshops at the reserves.

These shows are presented with help from the Ontario Arts Council. A press release explains, "The goal is to present top quality shows directly on reserve, by partnering with communities and bringing a mobile stage and lighting on site." See A Tribe Called Red's full live schedule below.

These dates follow the spring release of [Suplex](#). That EP's Hellnback-featuring track "The People's Champ" appears in a new [iPhone commercial](#).

Tour dates:

07/23 Peguis First Nation, MB - Peguis Multiplex
07/24 Brandon, MB - Brandon Folk Music & Art Festival
07/25 Hamilton, ON - Pan Am Cultural Celebration (Pier 4 Park Bayfront) *
07/31 Montreal, QC - Osheaga Music & Arts Festival
08/01 Malietenam, QC - Festival Innu Nikamu
08/12 Toronto, ON - Nathan Phillips Square
08/13 Six Nations of the Grand River, ON - Six Nations Community Hall *
08/15 Sudbury, ON - Up Fest (Durham Playgrounds)
08/21 Moose Factory, ON - TBA *
08/23 Thunder Bay, ON (Lac Des Milles Lacs First Nation) - Fort Williams Historical

Park *

08/25 Sault Ste Marie, ON (Batchewana First Nation) - Rankin Arena *

08/27 Manitoulin Island, ON (Wikwemikong First Nation) - Thunderbird Park *

08/29 North Bay, ON (Nipissing First Nation) - NFN Administration Office *

09/17-20 Victoria, BC - Rifflandia Festival

Direct Link:

http://exclaim.ca/music/article/tribe_called_red_announce_ontario_tour_of_first_nations_reserves

Pan Am aboriginal festival attracting less-than-expected crowds

By [Elianna Lev](#) / [Daily Brew](#) – 23 hours ago



Cree Cabaret performing at the Aboriginal Pavilion at Toronto's Fort York on July 14, 2015.

The executive producer of the [Aboriginal Pavilion](#), a partner celebration of the Pan Am Games, says low attendance, which has resulted in a slew of media attention, is simply the result of growing pains.

“We’re the new kids on the block,” Cynthia Lickers-Sage tells Yahoo Canada News. “This is the first time the Pan Am Games have ever embraced an Aboriginal Pavilion and we’re working through all the kinks and bumps.”

Reports have focused on disappointed vendors, who’ve come from across Canada and shelled out big bucks to sell their wares at the 10-day Toronto event, only to be disappointed by a low turnout.

Along with an artisan market, the Aboriginal Pavilion features hours of nightly performances along with food vendors. A concert by electronic group A Tribe Called Red attracted 1,400 people to the pavilion, making it the most popular event of the festival. Pavilion officials are hoping a powwow on Saturday will also draw big crowds.

Some blame a lack of advertising, competition from other Pan Am events and the secluded location of the pavilion, which is situated at Toronto's sprawling Fort York National Historic Site. (Organizers have pushed the hashtag #followtheribbon, which encourages people to follow a path of ribbons that lead from Pan Am Park, which is located across the street from the pavilion.) One vendor [was reported](#) to have relocated to Nathan Phillips Square in downtown, the bustling cultural hub of the games, only to be told to pack up and leave or he would be arrested.

Lickers-Sage says all the negative press has helped things shift.

"For us, this has been a blessing," she says. "It puts a face to the pavilion. We've been pushing to get people here and it's working."

She says numbers are steadily increasing, with over 500 attendees on Tuesday, and 700 on Wednesday.

As for what they can learn for next time, Lickers-Sage says organizers will be sure to engage more thoroughly with communities, though she adds it will be easier to assess what could be done better once the event is over. She says that most of the visitors in the last few days have been non-aboriginal, which was the goal of the pavilion.

"Let's use this as a springboard because our numbers are going up," she says. "Everyone is feeling excited and happy. My heart just warms. Everyone's banding together."

Though ticket sales were slow prior to the games, over one million tickets have been sold for the Pan Am Games. Crowds are gathering in droves every night for free concerts at Nathan Phillip Square, which feature performers from around the world.

Direct Link: <https://ca.news.yahoo.com/blogs/dailybrew/pan-am-aboriginal-festival-attracts-154606517.html>

Aboriginal Business & Finance

First Nations set to battle Ottawa over contraband cigarettes

Federal law cracking down on illegal cigarettes prompts native groups in Ontario and Quebec to assert their right to grow and sell tobacco.



Bill C-10 targets individuals caught producing, transporting or selling large quantities of raw tobacco leaves or manufactured cigarettes on which a government tax has not been paid.

By: [Allan Woods](#) Quebec Bureau, Published on Sat Jul 18 2015

MONTREAL—Stained by [organized crime](#) and demonized by multinational cigarette makers, aboriginal reserves in Ontario and Quebec known for their cheap smokes are finalizing rules to raise prices and drive the criminal elements out of the industry.

But the increased revenues from the First Nations tobacco sales could also go toward legal challenges of Ottawa's new contraband tobacco law, which aboriginals see as a violation of their constitutional rights to produce and sell tobacco.

Bill C-10, which took effect in April, targets individuals caught producing, transporting or selling large quantities of raw tobacco leaves or manufactured cigarettes on which a government tax has not been paid.

First-time offenders face mandatory minimum sentences of 90 days, followed by 180 days for a second conviction and two-years-less-a-day for any additional convictions.

Police define contraband tobacco as products such as raw leaves smuggled into Canada, counterfeit cigarettes that arrive from overseas and tobacco produced for sale on First Nations territory that is sold tax-free to non-natives.

Intended to hamper a black market worth billions of dollars each year, natives fear the law will single them out for enforcement. They warn of job losses, economic decline and the criminalization of a people who have been growing and trading tobacco wherever and with whomever they please.

“This is our own product. We'd like to know where in history we gave up the right to conduct business and trade with that specific product,” said Chief Gina Deer, a member of the Mohawk Council of Kahnawake, south of Montreal.

Both Kahnawake and the Six Nations First Nation near Brantford, Ont., are expected to formally adopt their own tobacco laws as early as August in a bid to regulate cigarette

production and sales, collect their own revenues from the smokes and stave off interference from non-native police and governments.

The Akwesasne Reserve near Cornwall, Ont., whose territory straddles Ontario, Quebec and New York state, received a grant from the Ontario government to draft its own laws. A spokesperson said the council is watching the debate in other jurisdictions before moving ahead with legislation.

The federal Department of Public Safety says there are 50 illegal cigarette manufacturers in Kahnawake and Six Nations, as well as 10 manufacturers on the U.S. side of the Akwesasne territory.

Police investigators claim the influence of organized crime means [contraband tobacco](#) will be spirited across the border in boats, trucks or cars that return to Canada loaded with guns or drugs.

A draft copy of the Kahnawake law proposes a nine-member elected commission to oversee the on-reserve tobacco industry with powers to certify, ban or fine companies as well as set minimum and maximum cigarette prices and ensure preferential hiring for natives.

Deer said the tobacco law also aims to squeeze out Hells Angels and Mafia figures active in the aboriginal tobacco industry, though she suggested organized crime has a smaller footprint than Ottawa and various police forces would have the public believe.

“We just celebrated the [25th anniversary of Oka](#). We’re not afraid to stand up and fight no matter who it is, whether it be the army or organized crime,” she said. “This is our territory and people have stood up for that and that’s part of what they’re saying through this law too: that if you can be proven that you are linked (to organized crime) . . . you will not be allowed to operate these businesses.”

The highlight of tobacco laws in Quebec, as it is in Ontario, is a community contribution fund that will collect fees from operating permits issued to companies, impose fines on rule-breakers and slap a sort of native tax on finished tobacco products imported or exported from the reserve.

Kris Green, a spokeswoman for the Haudenosaunee Trade Collective, which governs Six Nations, said in a written response to questions that the fund will pay for the nine-member commission’s operational costs as well as community projects.

But it could also fund legal fees in the event of a clash with the federal government.

“ ‘Legal’ could include all aspects of legal issues and could include a portion should the federal government choose to enforce Bill C-10 against the Haudenosaunee and lay charges,” Green said.

A spokesperson for Public Safety Minister Steven Blaney did not immediately respond to a request for comment about what sort of stepped-up enforcement First Nations might expect or whether Ottawa intends to respect First Nations' efforts to regulate their own industry.

"We're not looking to the external governments for approval, permission or anything of the sort," said Kahnawake's Deer.

"We're saying that through tobacco we have proved historically that it's always been our product and we've always used that product. Somehow the government has created laws to criminalize people within our industry and we're saying that this is not acceptable."

Direct Link: <http://www.thestar.com/news/canada/2015/07/18/first-nations-set-to-battle-ottawa-over-contraband-cigarettes.html>

First Nations national chief talks relationships, and lawsuits, with Calgary business leaders

[James Wood, Calgary Herald](#)

Published on: July 22, 2015 | Last Updated: July 22, 2015 6:32 PM MDT

The head of the Assembly of First Nations told a Calgary business crowd Wednesday the energy industry must do a better job on safety and protecting the environment if it wants to earn the trust of Canada's aboriginal people.

Perry Bellegarde, speaking at a Calgary Chamber of Commerce luncheon, said First Nations are watching the recent spill of bitumen from a state-of-the-art Nexen pipeline south of Fort McMurray.

"They have the best technology in place. What happened? That shouldn't happen," said Bellegarde, who comes from the Black Bear First Nation and is the former chief of the Federation of Saskatchewan Indian Nations (FSIN).

Nexen acknowledged Wednesday the spill could have occurred two weeks before it was identified on July 15 by a contractor walking the line's route. A built-in leak detection system didn't work.

First Nation opposition has been a major factor in stalling Enbridge's Northern Gateway pipeline proposed to connect Alberta's oilsands to Kitimat, B.C., for shipment to Asia. Resistance by aboriginal groups could also hamper TransCanada Corp.'s proposed Energy East line to the Atlantic coast.



Assembly of First Nations Chief Perry Bellegarde makes a speech to the audience of the Calgary Chamber at the Hyatt Regency on July 22. Christina Ryan / Calgary Herald

Bellegarde noted there is a vast difference of opinion among individual First Nations toward pipelines, with some interested in the economic potential of the projects and others fiercely opposed.

“If the industry can assure people there are systems in place — better systems — they will be more open to transportation, to the pipelines,” he said.

Bellegarde said the oilpatch needs to engage with indigenous people, suggesting a system in which resource companies must demonstrate their commitment to aboriginal economic development and employment before development permits are issued.

Provincial and federal governments meanwhile must take seriously their legal duty to consult First Nations and Metis people when resource projects potentially affect aboriginal rights, he said.

Bellegarde met with provincial leaders at last week’s Council of the Federation meeting and urged them to set up bilateral talks with First Nations to discuss the duty to consult and the potential for revenue sharing.

The premiers’ plan for a Canadian energy strategy must also involve First Nations, he said.

“You need to walk with First Nations people at every step of the way and build that relationship. Because if you don’t, there will be legal challenges,” said Bellegarde, who was elected to the AFN’s top job last year.

“We’re not opposed to development, but we want to make sure the footprint’s not like this,” he added, holding his arms wide.

Greg Stringham, vice-president with the Canadian Association of Petroleum Producers, was in attendance for Bellegarde’s speech at the Hyatt Regency and said it was “inspiring.”

“He really does know his stuff — his people, the issues they are concerned with and he knows how to integrate that with the issues the energy sector is being challenged with right now,” said Stringham.

“He was saying ‘how do we get people from across the country from a position of opposition to full support?’”



Assembly of First Nations Chief Perry Bellegarde makes a speech to the audience of the Calgary Chamber at the Hyatt Regency. Christina Ryan / Calgary Herald

Blaine Favel, another former FSIN chief who is now the executive chairman of Calgary-based One Earth Oil and Gas Inc., told the chamber crowd that “the old way of doing things can’t work anymore when it comes to energy issues.”

“I think it’s time to take a risk. It’s time to embrace these new concepts of partnering first, consulting first, trying to make sharing of the benefits as positive as you can,” he said following Bellegarde’s speech.

“Because it’s just wrong that we live in such a wealthy beautiful country that our people shared and that our people often are the ones that are damaged most severely.”

Bellegarde spent the first part of his half-hour address talking about the destructive legacy of residential schools and the Indian Act, which contribute to the economic and social problems that plague First Nations people.

In June, the national Truth and Reconciliation Commission detailed more than a century of institutionalized abuse of generations of aboriginal children in residential schools that was tantamount to “cultural genocide.”

Bellegarde did have high praise for Alberta’s new premier, Rachel Notley, lauding her for the recently elected NDP government’s apology for the impact of residential schools and her directive to cabinet ministers to implement the United Nations Declaration on the Rights of Indigenous Peoples.

“That’s so powerful,” he said. “That’s is a strong demonstrable act of reconciliation.”

With files from Deborah Yedlin, Calgary Herald and The Canadian Press.

Direct Link: <http://calgaryherald.com/business/energy/first-nations-national-chief-talks-relationships-and-lawsuits-with-calgary-business-leaders>

First Nations chief to address Calgary's Chamber of Commerce

by [Audrey Whelan](#)

Posted Jul 22, 2015 7:51 am MDT



Chief Perry Bellegarde

The National Chief of the Assembly of First Nations is in Calgary Wednesday to address the Chamber of Commerce.

Chief Perry Bellegarde will talk about his plans for a national energy forum involving the industry, government and environmental leaders, and First Nations.

Bellegarde will also discuss his vision for closing the gap between First Nations and the rest of the local community, as stats show that First Nations in Calgary are more likely to be living in poverty than elsewhere in Canada.

The chief will talk to business leaders over the lunch hour at the Hyatt Regency.

Direct Link: <http://www.660news.com/2015/07/22/first-nations-chief-to-address-calgarys-chamber-of-commerce/>

First Nations entrepreneurs heading to G20 Entrepreneur Alliance

Heather Abbey and Devon Fiddler are representing the province

[CBC News](#) Posted: Jul 23, 2015 1:18 PM CT Last Updated: Jul 23, 2015 1:20 PM CT



Entrepreneurs Heather Abbey and Devon Fiddler are heading to the G20 Entrepreneur Alliance in Istanbul in September. (Rosalie Woloski/CBC News)

Two young First Nations entrepreneurs are headed to an international business summit.

Heather Abbey and Devon Fiddler will be headed to the G20 Entrepreneur Alliance in Istanbul as Saskatchewan's official delegates.

"When we got the news, I screamed," Abbey said. "It's such an amazing opportunity that you never picture when you first get into it."

Only 22 people from across Canada were selected to attend the prestigious conference.

"It was so exciting when we found out," Fiddler said. "I had no clue that I would be one of the 22 people picked to go."

Both Abbey and Fiddler have been making their mark on province's fashion scene.

Abbey runs shopindig.ca, a website that sells clothing by First Nations designers. She also has a kiosk in Saskatoon's Midtown Plaza where she sells clothing and crafts.

Fiddler owns a company called SheNative, specializing in luxury handbags.

Both entrepreneurs are excited to attend the international event.

"There's over 600 of us who are going from around the world, so the networking opportunities are amazing," Abbey said. "We get to listen to great people, like the CEO of Coca-Cola, that's an opportunity we would never get."

Both entrepreneurs have already made their mark in the public. Abbey was a contestant in the CBC Boom Box business competition, and Devon Fiddler was named as one of CBC's Future 40.

Direct Link: <http://www.cbc.ca/news/canada/saskatoon/first-nations-entrepreneurs-heading-to-g20-entrepreneur-alliance-1.3165356>

Aboriginal Community Development

Evacuees return to Montreal Lake Cree Nation with smiles

La Ronge evacuees to go home Friday afternoon

Reported by **Kelly Malone**

First Posted: Jul 17, 2015 6:27am | Last Updated: Jul 17, 2015 11:33am

Ramona Ross was already hard at work at the local gas station on the Montreal Lake Cree Nation Thursday morning as more than 1,000 people returned to the community after nearly three weeks of evacuation around the province.

“I was shocked to see how many trees are gone and how many people were gone and how quiet it was, it was like a ghost town,” Ross, who arrived late Wednesday night, said. “Getting back to work and adjusting, seeing everybody come back today is really nice, really nice.”

Ross sat outside on a quick break in an extremely busy day to give the local volunteers and firefighters a handshake for all of their hard work. She had been staying with family on the Ahtahkakoop Cree Nation but was ready for her own bed.

“I was so happy, I was packed already a day before,” she said.

Bus after bus arrived in the community throughout the day dropping off community members who bustled through puddles from a recent rain shower with smiles wide on their faces. But Ross said they are aware that not everyone has somewhere to come home to.

“There are a lot of people who are down. Some of them lost everything, completely everything. Some people left with nothing, a lot of the donations they got in PA helped quite a bit, so they are coming back with something,” she said. “But it’s hard knowing you are coming back and you don’t have a house, I feel really bad.”



The pit where a fourplex used to stand on Montreal Lake Cree Nation.

On July 3, a wind changed in the area and flames descended on Randy Bird's house. Bird had been evacuated, along with everyone that day including volunteers and firefighters, but returned the next day to find only ashes.

"They told me over there at the gym, they told me that my house burned down," Bird said.

"I thought about my clothes. My dogs were over there too, I didn't know where they ran after but they are still alive."

Due to the fire threat, Bird barely had time to check for belongings before what was left of his home was bulldozed.

"I still got a rocking chair over there that didn't burn," he said, adding he only had a handful of clothes left, too.

"I have a trailer and I am going to move it back over there where my house burnt down. I'm going to try and dig up the junk."

Bird decided, with the loss of his home, he would do what he could to avoid any other people experiencing the same thing. Since that day, he remained in the community as one of 40 volunteers who hunted for spot fires and flare-ups along with doing security rounds and feeding animals left behind.

"It is nice to help the community you know, putting out the fire," he said.

Robert Bird also stayed behind in the community to volunteer.

"It feels good to see the people back again and back to normal. It's good to see the people because they were getting sick of Prince Albert and having to stay in hotels, especially the elders, they really wanted to come home," he said. "Everybody is smiling now."



Fire evacuee Jonathon Lavallee returns to Montreal Lake on Thursday.

Jonathon Lavallee had a beaming smile as he met up with friends and family outside the community's gym. He had been staying with his brother in Prince Albert and said he may have worn out his welcome.

"It wasn't easy. I didn't have any income or anything until now. We got a bit of help here and there from Red Cross, but that was just for groceries and stuff which we needed," he said.

"I'm just glad to be home ... I am enjoying everybody's smiles. Everybody is happy to back."

The children laughing and roads filled with traffic was a welcome sight for Chief Edward Henderson. It had been a very stressful and busy time for the chief with a lot of questions all day and night.

"They are seeing why we were asking them to stay away because of the fire and a lot of them are noticing how close it came to a lot of the houses around here and I think they realize now that we were blessed with the rain," he said.

"All of the fires around, people are noticing how close it came to their houses. We are just lucky that we didn't lose more than the six units."

A giant sign welcomed the community back and a hot supper waited for them in the evening but Henderson said it will still be a difficult transition back.

"We are bringing in some counselling tomorrow because a lot of them are going to be devastated by the impact on the community," he said, adding they are acquiring temporary housing for the 15 families who lost their homes.

"A lot of our people still live off the land and a majority of the areas around here are burnt. It's 8,500 hectares around our area and further north of us over 100,000 hectares have burnt so that's going to have an impact on the animal life, so that's another thing we are going to have to look at ... We are just happy that through it all our main concern was

making sure that our people were safe.”

Henderson said the next few weeks will be determining the cost and the multiple year plan to bring the community back to where it was. It can wait a few hours because for the first night back, he just wanted people to enjoy being home.

“We managed to get the majority of our people home and all you see is happy faces around and everybody is just excited to be home after almost three weeks now,” he said.

“Overall people are blessed and saying thank you to all the people that have helped... not everything was perfect but at least they were safe and that’s the message we are all agreeing on.”

La Ronge evacuees to return home

The mandatory evacuation order for La Ronge, Lac La Ronge Indian Band, Air Ronge, Wadin Bay and English Bay was [lifted on Friday](#).

Mandatory evacuation orders are still in place for Eagle Point, Nemeiben Lake, Lamp Lake, Sucker River, Hall Lake, Sikachu Lake and Clam Lake.

Direct Link: <http://ckom.com/story/one-big-happy-family-evacuees-return-montreal-lake-cree-nation/568814>

Rez Cross should be formalized, says prof

By Kendall Latimer, The Starphoenix July 18, 2015



A child plays with an abundance of toys at Rez Cross, an evacuee congregation centre on Beardy's & Okemasis First Nation.

Ad hoc centres on Saskatchewan reserves have eased the trauma of evacuees forced to flee northern forest fires and should be formalized in any future crisis, an expert in wildfire evacuations says.

The so-called Rez Cross facilities are a "culturally appropriate" alternative to the Red Cross, says Jim Waldram, medical and psychological anthropologist at the University of Saskatchewan.

"It's a model that by definition is going to greatly reduce (evacuee) distress," he said.

Traditional food and activities are made a priority at the Rez Cross and the guidelines are more lax, while still keeping evacuee safety a priority.

"We're talking about intentionally proud, self-reliant northern communities," he said.

"We need to appreciate that there is an enormous capacity in these areas for them to take care of each other."

The first impromptu Rez Cross opened at Beardy's Okemasis First Nation at the

beginning of July. The centre began with the intention of providing a space to stay with a little more of the comforts of home. It quickly reached capacity as evacuees flocked from Red Cross facilities.

Additional First Nations centres then opened at Big River First Nation, Muskeg Lake Cree Nation, Ahtahkakoop Cree Nation and James Smith Cree Nation. The aboriginal grassroots centres were named the Rez Cross because they mimicked larger-scale Red Cross congregation centres.

Waldram has studied mass evacuations, including an indepth report into the 2011 forest fire near Wollaston Lake that displaced 1,300 members of the Hatchet Lake First Nation. and plans to study how this year's forest fire evacuations were handled.

More than 10,000 people were scattered across the province as a result of the evacuation. Once they were placed in various centres in different towns, they were left bored and helpless, Waldram said.

He said local and provincial leaders should develop a protocol that would allow Rez Cross chapters to officially operate in the future should another prolonged crisis happen.

People are grateful for the efforts of the Red Cross, provincial services and the military and Saskatchewan will always need those supports, Waldram said. However, their methods aren't "necessarily compatible with the evacuees' way of life."

Red Cross centres are "wonderful in a pinch," he said, noting the wildfire situation was chaotic.

In times of high threat to communities, officials are responsible for rapidly removing people out. However, there are social, psychological and cultural harms that stem from the evacuation process and the situation thereafter.

"When suddenly the state moves in and starts ordering people around, there's always going to be backlash because of historical reasons."

Waldram said the population has experienced similar alienation and disempowerment before - from colonialism to residential schools to the '60s Scoop.

"Perhaps housing them in a facility that's a little reminiscent of the law and order mentality of the residential schools isn't the best ... the lights go out at this time, you can't leave when you want, you eat at this time and if you're late, you don't (eat)."

Direct Link:

<http://www.thestarphoenix.com/technology/Cross+should+formalized+says+prof/11224878/story.html>

Waugh: The missionary position at Lac Ste. Anne

By [Neil Waugh](#), *Edmonton Sun*

First posted: Friday, July 17, 2015 04:07 PM MDT | Updated: Friday, July 17, 2015 04:23 PM MDT



Neil Waugh with a fine Mission Hump walleye.

Next month 159 years ago James Carnegie the 9th Earl of Southesk — who may have been Alberta's first outdoors tourist — found himself in the missionary position.

Or in his own words, "amidst the odors and sights of free nature."

The Earl left Liverpool on April 15, 1859 on a Cunard paddle-wheeler called the “Africa” heading for “some part of the world where good sport could be met.”

But only after pulling a few strings with Hudson’s Bay Company governor Sir George Simpson.

Because what’s the point of being a member of the Scottish aristocracy if you can’t cash in.

The plan was to head west out of Fort Garry hunting bears and bison until he reached Fort Edmonton on Aug. 11 where he paused to buy a string of ponies, hired a Metis guide called Antoine Blandoine and built enough pack saddles to haul his outfit into the mountains west of Cadomin to pursue big horns.

In his “travel, sport and adventure” narrative he called “Saskatchewan and the Rocky Mountains” Carnegie also wrote of his desire to “recruit my health by an active open air life in a healthy climate.”

And life doesn’t get much better than Alberta in August — called Rupert’s Land back then.

Two days out on the trail Carnegie’s party reached the little Oblate Mission at Lac Ste. Anne where he received a “most cordial reception” from the priest-in-charge Pere Albert Lacombe.

Who the Earl described as “agreeable” and a “perfect gentleman.”

Calling the Catholic church’s remote outpost “a true oasis in the desert.”

And wrote how he “felt quite sorry to leave” especially after Lacombe loaded the Earl’s pack horses with spuds and other garden veggies, dried meat, saskatoon jam and fish.

Mission Hump

The fish as likely as not at that time of year came from the famous Mission Hump – where the lake bottom rises from nearly 30 feet to 9 feet then falls off sharply toward the south shore where the historic Metis settlement was once located.

We launched my fishing buddy Emmerson’s jet boat at the Yellowstone ramp and cruised across the placid lake surface, with the bow point fixed on the mission grounds, keeping a keen eye on the Lowrance sonar.

When it began to record a rapid rise in the lake bottom we backed off until the screen was no longer marking jig-grabbing vegetation. Then threw out the anchor.

As well as cosmic populations of walleye the great historic and spiritual lake is also said to harbor a mighty Manitou.

There's some debate whether it's a sublime spirit or a canoe-crushing lake monster. An Ogopogo with attitude.

Along with my fox red Lab Penny, we had stowed 8-weight flyrods in the boat. But we also brought three tubs of frozen shiners and proceeded to thread them on chartreuse jigs.

Then flipped them along the drop off and let the baits settle on the weed-free bottom.

Would the Mighty Manitou smile on us?

We began crawling the jigs slowly along the bottom with short pauses thrown it to help induce a following walleye to pounce.

I heard the braided line hiss in the line-guides of Emmerson's spin-caster and when I looked up his rod had a nice bow in it.

Fish on. No question, we were in the missionary position.

Next cast I felt a bump and set the hook.

Another walleye came over the gunwales.

So the action continued for a long time.

When it tapered off we cruised to the Rock Island bird sanctuary and fished while being serenaded by a calamitous chorus of a thousand squawking gulls.

After a short, unsuccessful return to the Mission Hump, Emmerson spotted a concentration of depth contours on our hydro map along the Ross Haven shore too tempting to pass up.

We set the anchor along the drop off and immediately got back into the walleye big time.

It turned out to be a spiritual, three-tub afternoon.

All released, of course.

www.neilwaughoutdoors.com

Direct Link: <http://www.edmontonsun.com/2015/07/17/waugh-the-missionary-position-at-lac-ste-anne>

U of S prof studies impact of fire evacuations on First Nations

Jim Waldram says when families are split up, there are social, cultural and psychological risks

Reported by **Ashley Wills**

First Posted: Jul 17, 2015 10:21am

A University of Saskatchewan professor would like to see families evacuated together when wildfires pose a risk to northern communities.

Typically, those with respiratory problems are evacuated first to the closest community that can host them. Those communities fill up, then the next wave of people are sent to a different community.

"Then we see people housed as far away as Regina and Cold Lake," Jim Waldram, professor in the departments of archaeology and anthropology and psychology, said in an interview with CKOM News.

"Family fragmentation creates other kinds of social, cultural, psychological risks for the people beyond the simple health risk of smoke."

Waldram has researched how evacuations affect families and First Nations communities. He did a study on the Hatchet Lake evacuation in 2011.

Waldram said he was struck by the lack of understanding when there was very negative press about some members of the community that were in evacuation centers at the time.

"The host communities simply didn't understand what it might be like to have spent your life in a small, northern, Dene community and to suddenly be forced to live in a soccer center in a city that is so much larger than anything they could possibly imagine."

This year, Waldram has noticed many of the same issues with the evacuation process that he marked in 2011.

"When they are moved to these southern cities and put in these soccer centers, it's incredibly socially and culturally disruptive for people."

But he added that for the first time, we're seeing other First Nations organize their own evacuation centers outside of what the government has set up.

"What these First Nations communities are doing -- what they're referring to as 'the Rez Cross' -- I think may turn out to be a very positive, and perhaps one of the greatest legacies of what is otherwise a horrible summer of forest fire and evacuation."

Direct Link: <http://ckom.com/node/568859>

Skateboards for Hope helps kids in disadvantaged communities



CTV Montreal: Skateboarding for hope

CTV Montreal

Published Sunday, July 19, 2015 3:37PM EDT

Last Updated Sunday, July 19, 2015 7:16PM EDT

The Jackalope international skateboarding competition wrapped up Sunday at Olympic Park with skateboarders from all over the showing off on two ramps.

In the midst of all the excitement was a local woman who is trying to use the sport to break the cycle of poverty in disadvantaged communities.

Betty Esperanza said Skateboards for Hope started when she took her two sons to Cuba for a family vacation

They had brought skateboards and the locals were entranced.

“There was one kid who was watching me intensely. I asked him if he wanted to learn,” she said. “He was so good I decided to leave [my skateboard] with him but I made him promise he share it with his friends and the following year I brought ten boards, and that's how it started.”



Justin Darrow is the first competitor at Jackalope from a First Nations reserve.

The idea is simple – collect used skateboards, longboards and equipment and redistribute it to communities in need.

After eight years of sending skateboards to Cuba, Esperanza was approached by the Kanesatake First Nation reserve to start a local project.

Justin Darrow is the First Nations ambassador for the group. He said skateboarding taught him things he hadn't learned anywhere else.

“You learn about resilience through skating, through pain, never giving up until you succeed and there's a certain achievement you feel and accomplishment you feel when you finally do succeed even if it's 1000 tries,” he said.

Darrow is the first competitor at Jackalope from a First Nations reserve, something he is proud of and something he hopes will show other young people on the reserve that anything can be possible.

“Native reserves don't have a lot of money for recreation. They have to split up where funds go and so there's not a lot of kids that skateboard because they don't have access to it,” he said.

Ultimately, Esperanza wants to expand the group to more places across Canada, and the world,” to encourage kids to get off the streets, maybe not do drugs, get into trouble but to actually work together as a community.”

As she put it, the more obstacles a young person is able to overcome, the more confident they end up being in their own abilities and in their power to change their communities.

Direct Link: <http://montreal.ctvnews.ca/skateboards-for-hope-helps-kids-in-disadvantaged-communities-1.2476709>

Fire emergency has brought out the best in communities

By Doug Cuthand, The Starphoenix July 10, 2015



MONTREAL LAKE, SASK--JULY 09 2015- Mire Farah poses for a photograph as he and his colleagues with the Canadian military aid in forest fire fighting at Montreal Lake on Thursday, July 9th, 2015. (LIAM RICHARDS/STAR PHOENIX)

The forest fire emergency has brought out the best in people and people are volunteering, fundraising and guarding empty communities all across the north. In northern Saskatchewan, First Nations and Metis people are the majority and it's really gratifying to see how they have stepped up and worked together.

I'm really proud of the contribution made by our aboriginal people.

Lac La Ronge Indian Band Chief Tammy Cook-Searson has been the face of this tragedy. Her tireless leadership has been an inspiration for her people and other leaders across the province. The band consists of seven main communities and a total population of about 10,000. Currently more than 7,000 residents have been evacuated to communities in the south.

Chief Cook-Searson has remained in La Ronge and has been issuing daily reports on social media confirming the fire situation, conveying messages and providing general updates.

Meanwhile in La Loche, Georgina Jolibois, the community's mayor, also stayed behind to supervise the security of the town. Jolibois was quite vocal about the province's policy of allowing fires to burn unmolested if they are not a danger to a community. In the case of La Loche, the community is not under immediate threat of fire, but the dense smoke is the reason for the evacuation. She feels had the fires in the vicinity been fought early they would have not grown to the threat they are.

First Nations and Metis firefighters have been bearing the brunt of the ground work. This is hot exhausting work and many have long since reached point of exhaustion. Also, each community is being guarded by groups of men who are putting out spot fires caused by embers as well as keeping an eye out for vandals and looters, although mass evacuations have taken care of security concerns.

This is a 24-hour job and demands constant vigilance.

Montreal Lake Cree Nation, under the leadership of Chief Ed Henderson, has borne the most losses with a four-plex and several homes and cabins for a total of six structures. The band has been joined by a fire truck and crew from Muskeg Lake First Nation. While the volunteers and firefighters work to contain the damage, the families who have been evacuated are putting up with the conditions that come from living in a gymnasium or other public buildings. Many are facing a difficult time with crowded conditions and lack of sleep, which results in colds and flu. In addition, there is the constant worry about their home and the pets they had to leave behind.

Many were evacuated with just hours to spare. They could only pack one small bag each, which included toiletries, medicines and some clothes. This has many scrambling for the basics to get by.

These are people from small rural communities and they are not used to city life. Many are homesick for the peace and quiet that comes from living in the north. The rules and regulations are taking a toll on the older people who don't like to be told what to do.

Beardy's and Okemasis First Nation opened up its hockey rink and has room to accommodate 300 evacuees. Currently, it has about 120 evacuees from South End, Hall Lake and Grandmother's Bay, and was expecting more.

The support team consists of eight in the core team with 25-30 volunteers, but the net spreads much wider throughout the community and local businesses. Food donations have been coming in, one from the Keeseekoose First Nation north of Yorkton. Earlier this week hunters from Beardy's brought in two deer and a moose and another group is going out.

Several other First Nations have also visited the Beardy's site and are planning to open their gymnasiums and hockey arenas. One of the problems the evacuees are having is adjusting to a southern diet. They are used to wild meat, bannock and other "Indian" foods, so the Beardy's hosts are meeting that need.

Saskatchewan is really two separate provinces, the north and the south. The two are completely different. The north is lakes, rivers and Precambrian shield. The people in the north make a living from trapping, tourism, wild rice and working in the mining sector. The fires have wreaked havoc on the land and this year they will miss part of the berry picking season. The fall hunt will require travel to land not touched by the ubiquitous fire damage.

Sadly, this may be a long haul since the fires are spreading and there is no rain in sight.

There may be some showers, but what the province needs now is a good soaking -both the south and the north. Meanwhile, our people are working together to fight the fires and care for those who have been displaced.

Direct Link:

<http://www.thestarphoenix.com/news/Fire+emergency+brought+best+communities/11203500/story.html>

Arboretum Festival to continue on Albert Island after talks with Algonquin elders

[Peter Simpson - The Big Beat](#)

Published on: July 22, 2015 | Last Updated: July 22, 2015 8:20 PM EDT



Illustration of proposed development by the Windmill Development Group for the Domtar Lands at the industrial brownfield site on Chaudière and Albert Islands and adjacent riverfront in downtown Gatineau.

The Arboretum Music Festival is dealing with the issue of being staged on sacred aboriginal land by making that issue a formal part of the festival.

The annual festival is to be held Aug. 19 to 22 on Albert Island, the sliver of land in the Ottawa River behind the Canadian War Museum that is considered to be unceded Algonquin territory. The island is part of the major Zibi development of residential and commercial spaces, and the developer, Windmill, offered to space to Arboretum, which had to vacate its existing home behind Arts Court due to the pending development there.

When Arboretum announced the new location several months ago, [organizers said in a statement posted to the festival's website on Wednesday](#), “we were almost immediately faced with challenging questions about the island’s history, its significance to First Nations, and its impending remediation and development.”

The questions were so substantial that the organizers considered cancelling the festival, but after consulting with aboriginal representatives they’ve decided to continue. Here’s an excerpt from the statement released Wednesday:

“We needed to be accountable to our community, our partners, our performing artists, and ourselves . . . We had a chance to meet with a council member at Kitigan Zibi Anishinabeg, we spoke with activists from the Free The Falls movement, others from the Algonquin community, had ongoing discussions with Windmill, and concerned members of our community. . .

“One thing we did see was a common need amongst all parties for awareness and harmony for all people, not only here in the Outaouais, but globally. Instead of cancelling the festival, we decided to move forward and facilitate public discussions, offering people a chance to come to the land, ask their own questions, and learn from those willing to share. The chance to connect is what made all the difference for us, and we hope it will for you as well.”

The statement, [and its more detailed followup](#), describe many conversations and “the encouragement of people of vastly differing priorities and backgrounds” in deciding to go ahead with the festival.

Several public talks will be held on Saturday, August 22 at the festival site, and the key discussion will include Chief Kirby Whiteduck (Algonquins of Pikwàkanagàn First Nation), Verna McGregor (Minwaashin Lodge, Kitigan Zibi Anishinabe), Albert Dumont (Poet, writer, speaker, Kitigan Zibi Anishinabe), and Josée Bourgeois (Powwow dancer, Memengweshii Council, Pikwàkanagàn).

“Choosing to move forward was by far the path of most resistance, and one of the hardest decisions we’ve ever made as friends and colleagues,” the organizers said. “We feel that facilitating a public discussion, offering our public a chance to come to the land and speak with those affected will raise awareness; empower our public; and ultimately allow the community to hold each other, and the powers that be, more accountable.”

Direct Link: <http://ottawacitizen.com/entertainment/local-arts/festival-to-continue-on-aboriginal-land-after-talks-with-elders-and-others>

Sask. Opposition leader Cam Broten calls for inquiry on forest fire response

Cam Broten says many questions linger on province's policies, actions

[CBC News](#) Posted: Jul 21, 2015 10:29 AM CT Last Updated: Jul 21, 2015 3:09 PM CT



The Egg fire sears a peninsula jutting out onto Lac La Ronge, on July 3, 2015. (Submitted by Scott Knudsen, Northscape Photography)

Saskatchewan's Opposition leader Cam Broten is calling for an inquiry into the government's handling of this year's crisis-level outbreak of forest fires.

"When we have fires merging together and forming such huge fires that threaten communities in a big way, we have to ask the questions," said Broten. "What actions could have or should have taken place?"

Broten said he has heard a lot of frustration from northerners about cuts to forest firefighting services and a lack of collaboration with First Nations and northern leaders.

Broten points to the decline in the province's budget for fighting wildfires, from \$102 million in 2009-10, to \$55 million this year. He also notes a 17 per cent cut in the number of full-time equivalent employees since 2009-10. In 2012, each forest firefighting team was reduced to four members from five, resulting in a loss of 38 firefighters. Forty fire spotters were replaced with cameras.

"What steps should be in place when it comes to fighting fires," Broten said. "When they should be attacked, when resources should be allocated to them, in order to prevent fires from getting so large that it's really just a scramble for the survival of communities?"

Broten said the inquiry should also include an examination of the zoning system that has been dubbed the "let it burn" policy.



Cam Broten speaking to reporters on the need for more forest fire resources. (Jordan Johnston/CBC News)

He wants the inquiry to be independent, led by experts appointed in consultation with First Nations and northern leaders.

Broten is also calling for immediate action:

- A joint strategy with northern leaders, the Federation of Saskatchewan Indian Nations, Tribal Councils, First Nations and the Metis Nation-Saskatchewan to hire and train many more firefighters.
- A formalized partnership for First Nations to be involved in providing shelters and other vital services during future evacuations.
- An improved communications protocol to ensure accurate, timely information is available to community leaders, including local MLAs, and all evacuees.
- Adjustments to the Provincial Disaster Assistance Program (PDAP) to make it as responsive and fair as possible for those affected by forest fires. For example, Manitoba's PDAP now includes a provision for trappers' cabins.

However, government relations minister Jim Reiter poured cold water on the idea of an independent inquiry. He said a review will be done once the firefighting operation is over, and based on past practice, it's likely to be an internal one. He pointed to floods as a precedent.

"We reviewed, we made improvements to processes," Reiter said. "It was open and transparent, and I see something similar happening in this case."

He defended the use of fire tower cameras, saying "in all likelihood if it was people in the towers they would have had to have been evacuated. And the cameras were still there working, able to see through smoke."

Reiter also rejected the suggestion that budget cuts had an impact on the firefighting effort, saying the premier has committed to deploying whatever resources are needed.

As for communication with affected communities, Reiter said the situation was changing hour by hour, sometimes by minute, and up-to-date information was not always possible

to relay. He conceded that despite changing processes to include daily updates, it's possible communication could have been better, and it will be looked at in the review.

He also said the immediate action the NDP is calling for will all be part of the review.

No estimate of the cost of fighting this season's wildfires is available yet, he said.

Direct Link: <http://www.cbc.ca/news/canada/saskatoon/sask-opposition-leader-cam-broten-calls-for-inquiry-on-forest-fire-response-1.3161767>

Aboriginal Crime, Justice & Law Enforcement

Nominations to Winnipeg Police Board indigenous council open

'Indigenous people are disproportionately likely to come into contact with the justice system'

[CBC News](#) Posted: Jul 17, 2015 2:19 PM CT Last Updated: Jul 17, 2015 3:55 PM CT



Police Chief Devon Clunis said in December of 2014 he fully accepted a resolution put forward by the Winnipeg Police Board to make the protection of indigenous women and girls a strategic priority. (CBC)

Police are making good on a previous motion passed by the Winnipeg Police Board (WPB) to focus on strengthening its ties with the indigenous community.

On Friday, the WPB issued an open call for nominations to its new Indigenous Council on Policing and Crime Prevention.

"The Board will be continuing to engage with the general public through community meetings and other outreach strategies. The Indigenous Council on Policing and Crime

Prevention is a new initiative that will allow us to strengthen our relationship with Indigenous people in Winnipeg," Coun. Scott Gillingham, Chair of the WPB, said in a statement.

"Indigenous people are disproportionately likely to come into contact with the justice system. This council is one way we can tap into the community's ideas and expertise on how to change that."

Last December, the WPB committed to forming a council in an effort to improve its relationship with Winnipeg's indigenous peoples. The board has been working with leaders of the indigenous community to develop a council that is representative of the community.

An Indigenous Council Committee has also been created, with Indigenous Board members Leslie Spillet and Mary Jane Coustel serving on the committee.

Nominations will be accepted [through the city's website](http://www.winnipeg.ca/police/indigenous/council/nominations-to-winnipeg-police-board-indigenous-council-open-1.3157992) until August 12, 2015. Council membership will be announced in September.

Direct Link: <http://www.cbc.ca/news/canada/manitoba/nominations-to-winnipeg-police-board-indigenous-council-open-1.3157992>

Moose hide squares to help end violence against women

[Kelly Oswald](#) / Flin Flon Reminder

July 18, 2015 05:35 PM



Jeremiah Herrmann wore a square of moose hide to support the effort to end violence against women. Flin Flon Aboriginal Friendship Centre executive director Shelly Craig is one of many distributing the squares to area men in hopes of the trend catching on. Photograph by: PHOTO BY KELLY OSWALD

Small squares of moose hide safety-pinned to a man's shirt collar.

It's hoped this sight will be the next big movement in the ongoing effort to end violence against women and children.

Men across the country will be wearing quarter-sized pieces of moose hide to show their support for the cause.

"Ultimately the goal is to end violence against women, but the secondary goal is to keep the conversation going," said Flin Flon Aboriginal Friendship Centre executive director Shelly Craig. "We hope that at some point we never have to talk about [violence against women] again, but we know that's long term."

The grassroots Moose Hide Campaign, as it is known, began in BC and quickly spread across Canada with friendship centres nationwide showing their support.

In Flin Flon, Craig says squares were starting to be distributed into the community as far back as two months ago.

With a replenished stock of the squares on hand, she will continue to hand out the hide to men.

Craig says she has noticed the trend beginning to catch on as she sees pieces of moose hide popping up here and there.

"I don't think it will be long before it's recognized, much like the purple ribbons and those symbols that are with other issues," said Craig. "It doesn't take long."

Craig says she is a strong believer of the program herself.

"I think it's a great concept," she said. "The Walking With Our Sisters memorial exhibit...brought to the forefront the issue of missing and murdered Aboriginal women. That whole exhibit was heartfelt. So now, I think this campaign is getting everyone involved and asking them to play a role in ending the violence."

Craig says ongoing events to help end violence against women, such as the Take Back the Night march and the Walk a Mile in Her Shoes event, keep the conversation present in the community.

"It's a nice blend," said Craig. "It keeps the momentum going and keeps the message going that there is a problem."

Craig encourages area men and women to work together to end violence against women and children.

The Moose Hide Campaign does focus on men, but Craig said women are encouraged to participate by distributing the squares and keeping the conversation going.

Moose hide squares can be picked up at the Flin Flon Aboriginal Friendship Centre.

- See more at: <http://www.thereminder.ca/community/social-news/moose-hide-squares-to-help-end-violence-against-women-1.2004608#sthash.wQTPLJug.dpuf>

National chief echoes Calgary councillor's call to train city staff in aboriginal culture

By [Robson Fletcher](#) Metro
July 22, 2015 | 7:32 pm



National Chief Perry Bellegarde of the Assembly of First Nations speaks to a gathering of the Calgary Chamber on Wednesday.

National Chief Perry Bellegarde of the Assembly of First Nations says the City of Calgary would do well to offer training to its staff in aboriginal culture and history.

“I think it would have a positive impact,” Bellegarde told Metro Wednesday, in response to questions about how the city should respond to the “calls to action” in the recent report from the Truth and Reconciliation Commission (TRC).

Coun. Brian Pincott [is calling for more detail and firm timelines](#) on what the city plans to do in light of the TRC report, which included several specific recommendations for municipalities.

Pincott said Calgary should act soon on the recommendation to “provide education to public servants on the history of Aboriginal peoples, including the history and legacy of residential schools,” in particular.

Bellegarde said that would be a positive step toward reconciliation, one he described as a form of “misconception training.”

“Breaking down the racial stereotypes will help ... bring about reconciliation and build a better partnership between indigenous and non-indigenous peoples in Canada,” the chief said.

“I’ve always stated: education and awareness leads to understanding, leads to action.”

Pincott has drafted a motion calling on city staff to provide an update on Calgary’s TRC-response plans by November and a more thorough report by May 2016.

The motion was initially set for this week’s council meeting but has been deferred until the meeting on Monday next week, as council has been wrapped up with a [days-long deliberation on a development proposal for Paskapoo Slopes](#).

Bellegarde said municipal governments, including Calgary’s, should also take formal steps to encourage higher levels of government to act on the dozens of TRC recommendations aimed at the provincial and federal levels.

“What they can do is urge the powers that be, both federally and provincially, to develop an implementation and action plan,” he said. “That’s something they can do immediately.”

Direct Link: <http://metronews.ca/news/calgary/1435274/national-chief-echoes-calgary-councillors-call-to-train-city-staff-in-aboriginal-culture/>

Aboriginal Education & Youth

Premiers say too many aboriginal kids in care, urge Ottawa to act

The Canadian Press Friday, July 17, 2015

ST. JOHN'S, N.L. — Canada's premiers are raising concerns about the high number of aboriginal children in care as they urge the federal government to help them address the issue.

The premiers released a report by their Aboriginal Children in Care Working Group at the Council of the Federation meeting in St. John's, N.L.

It says indigenous kids are over-represented in child welfare systems across Canada.

It calls for more social and economic supports that might improve life for the most at-risk children.

They include poverty reduction strategies, food security measures, better housing and improved mental health and addiction programs.

The report says the premiers invited the federal government to be part of the study but it did not respond.

The federal government defended its record in a statement, saying it introduced changes in 2006 to the way child and family services are delivered on reserves that is based on prevention.

It says spending on child and family services on reserves increased by 40 per cent from 2006 to the 2013-14 fiscal year.

Direct Link: <http://www.baytoday.ca/content/news/national/details.asp?c=81320>

Aboriginal youth group distributes 300 backpacks with school supplies

Urban Society of Aboriginal Youth also organized free health services at Calgary event

[CBC News](#) Posted: Jul 17, 2015 10:25 AM MT Last Updated: Jul 17, 2015 10:25 AM MT



The Urban Society of Aboriginal Youth (USAY) gave away about 300 backpacks filled with school supplies to Aboriginal children at an event in Calgary on Thursday. (CBC)

The Urban Society of Aboriginal Youth (USAY) gave away about 300 backpacks filled with school supplies to First Nations children at an event on Thursday.

The supplies went to students from pre-school to Grade 12.

The bags were filled with pencils, crayons, notebooks, and for some of the older students, such things as deodorant and calculators.

"Most of the kids are unfortunately low-income, so we want them to go back to school feeling fantastic about their school year so we fill it with everything they could possibly need for their school year," said LeeAnne Ireland, executive director of USA Y.

ATB Financial and Calgary Urban Aboriginal Initiative (CUAI) sponsored the event.

Students were also provided with free health, dental and hearing exams that are also available to them throughout the year.

Jessica Perault was there with her kids.

"Sometimes it's just really hard to get everything when you have many children, like I have a few, this helped me save a lot," she said.

Direct Link: <http://www.cbc.ca/news/canada/calgary/aboriginal-youth-group-distributes-300-backpacks-with-school-supplies-1.3157541>

Children's care frustrates First Nations

By Heather Polischuk, The Leader-Post July 20, 2015



Many years later, the death of a little First Nations boy in care still brings tears to Brenda Dubois' eyes. Part of the reason the emotion is still so raw is because it's a tragedy she's seen repeated over and over, with no end in sight.

Many years later, the death of a little First Nations boy in care still brings tears to Brenda Dubois' eyes.

Part of the reason the emotion is still so raw is because it's a tragedy she's seen repeated over and over, with no end in sight.

Sitting in the living room of her Regina home on Sunday, the First Nations advocate expressed frustration over the lack of input First Nations people had into the just-released Aboriginal Children in Care report to Canada's premiers.

Seated near her were two equally frustrated people also wellversed in this area: Derald Dubois, executive director of Touchwood Child and

Family Service (CFS), and social worker/consultant Noela Crowe-Salazar with Touchwood CFS.

"If (the Ministry of Social Services') intention is to bring down the numbers, then I don't see that," Brenda said.

"We've already been watching them for many years now say that they're bringing down the numbers, but meanwhile, over the last number of years, we have more children in care than we did during residential school ... The '60s Scoop has not stopped. We're into it in the 21st century, which is sad for a generation of children, because their destiny according to research is not hopeful if you end up in care."

The report looked at the over-representation of aboriginal children in care across the country, highlighting issues and challenges and profiling "promising practices" that rely in large part on partnerships with aboriginal organizations and communities.

But those gathered at Brenda's home said they have yet to see any real reaching out by policy-makers looking for First Nations input.

"Right now, with the report that was written and the over-representation, there's no First Nations involvement at all ... no communication to the 17 on-reserve child and family services in the province on it," said Crowe-Salazar, noting the ministry didn't approach the chiefs or the onreserve executive directors - and therefore remains in the dark about traditional systems and other work that communities do to look after their own children.

Derald said attempts to reach out to government have been repeatedly ignored, such as a report and five-year plan by Touchwood and Yorkton CFS that he said went nowhere.

"The ministry espouses partnership," he said. "No such thing exists because it's always their way. They don't listen to us. As a director for 21 years in this province, enough is enough. They're not listening."

Crowe-Salazar said there is a lack of understanding, and a lack of interest in understanding, that feeds into the broken child welfare system that continues to fail First Nations and aboriginal children.

"Child protection and child welfare is the wrong response," she said. "We have family breakdown in First Nations from residential school, and removing children is just further adding on it."

Crowe-Salazar said hope can be found in some First Nations like Day Star where she said no children are in care. Rather, the community takes a traditional approach: When

something is not going well in a child's home, the community steps up and another family member takes on a parenting role for the child.

"It is two systems of child welfare service in this province - the on-reserve and the off-reserve - and they're very different programs," she said. "And unfortunately right now, the public at large would think that the on-reserve is not a good program - and it is a far better program. The children, they're with families."

Brenda does similar work in Regina, called in as a first responder in family crises to help find alternative residences for people's children before other agencies become involved - what she terms a traditional, "matriarchal" approach rather than the paternalistic scenario she said she sees from government.

Brenda likens the current situation to a meeting of ocean and mountain snow melt.

"They fight for a while, until they finally realize, 'We're creating new flora here in the midst of this,' " she said.

"That's the paradigm shift is how do we put that middle together? We're going to continue to be toxic and fighting with one another, or we're actually going to figure out what kind of new flora we're going to create."

Direct Link:

<http://www.leaderpost.com/life/Children+care+frustrates+First+Nations/11227507/story.html>

Aboriginal Health

Saskatoon Health Region expanding First Nations health services

By [Meaghan Craig](#) Reporter Global News, July 16, 2015 8:17 pm



SASKATOON – It’s all about the right care for the right person. On Thursday, the Saskatoon Health Region (SHR) officially announced that it has expanded its First Nations and Metis Health Services to Royal University Hospital (RUH).

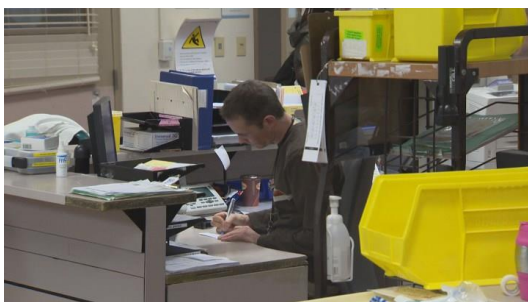
Culturally relevant care like connecting with elders, having access to traditional methods and medicines as well as internal support such as social workers, is helping patients get back on their feet and faster.

“This isn’t just the right thing to do in terms of feeling welcoming and creating that space and place. We know that recovery is clearly linked to a more holistic approach,” said Dan Florizone, president and CEO of SHR.

Rob Norris, MLA for Saskatoon Greystone, was present at the announcement and couldn’t agree more.

“It’s an important day, what we’re looking for is enhanced health care services but also offering patients and families greater certainty, greater understanding as they navigate their way through the health care system.”

As many patients can tell you, hospitals at the best of times can be a little scary. It’s an experience that is worsened when you don’t speak the same language as your doctors or nurses but it’s something hundreds of First Nations and Metis patients go through every year.



Which is why as part of this approach to more culturally appropriate care, translation and interpretation services in Cree and Dene are being offered to patients and their families.

According to Florizone, there are distinct linkages between a patient's ability to communicate and negative health outcomes.

A study conducted at RUH amongst First Nations patients showed their recovery time took longer and they required longer hospital stays when they could not understand the complexity of their care. In half of the cases studied, the patient presented with three or more complex health conditions.

"This means we need to be even more diligent in communication, in support and in follow-up and follow through."



Two regional hospital sites will now offer translation services to First Nation and Metis patients to improve patient care and health outcomes.

Two years ago the service was introduced at St. Paul's Hospital and since then 2,615 patients have accessed this specialized care.

Since March, 993 in-hospital patients and walk-in patients have used the service at RUH and health officials say more than 40 per cent northern residents access their health care from the SHR.

"Not many could speak fluent English," said Valerie Bradfield, instead these patients speak Cree, Dene and Dakota as their first language.

"Having someone here who can translate for them and speak their language, you know especially our elderly who come in to us, to help them better understand what is going on with their health care and what the doctors and nurses are telling them is very, very important."

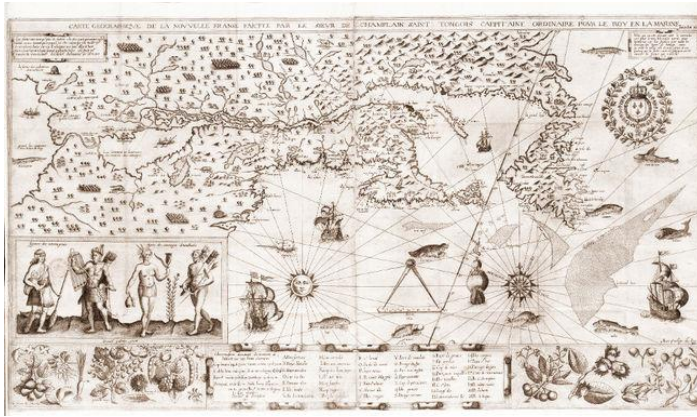
Direct Link: <http://globalnews.ca/news/2115728/culturally-relevant-care-expands-in-saskatoon/>

Aboriginal History

When Europeans arrived: Second in a three-part series on First Nations history

By [Elwood Jones](#)

Saturday, July 18, 2015 8:01:38 EDT AM



About five years ago, Jon Parmenter's book *Edge of the Woods* brought greater clarity to Iroquoia, an area of shifting boundaries defined primarily by the Confederacy of the Five Nations. The central metaphor, *Edge of the Woods*, refers to the Five Nations greeting ceremony in which people were greeted at the edge of their lands, and escorted to the meeting place. Across the period from 1534 to 1701, the area inhabited by the Five Nations shifted considerably. One of the main characteristics of Iroquoia was geographic mobility and migration. Parmenter argues that the Iroquois had covered long distances even before the arrival of Europeans. Parmenter also argues that they controlled the movements of others, those not partnered in the confederacy, through their territories. This allowed them to keep secrets, and also to have access to a wider range of trading opportunities.

By 1600, after various movements through the 16th century, the Iroquois occupied lands that had direct access to the headwaters of five major trading rivers: the St. Lawrence, Delaware, Allegheny, Susquehanna, and the junction of the Mohawk and Hudson. This allowed them to range widely and to have several points for widening trade contacts. There was peaceful movement between the Five Nations, that became most evident in the years before 1600 when the Seneca joined their eastern neighbours to complete the Five Nations. When the direct contact with Europeans began after 1700 the Iroquois had a well-established three-decade rivalry with Wendat and Algonquian nations primarily over trade routes and competing for adoptees to replace those who had died by epidemics or military battles. (17)

With the arrival of Europeans, the Five Nations changed their spatial relationships to include Europeans. With the Dutch on the Hudson in 1613, the Iroquois changed their patterns of mobility and engagement.

In 1602, two Montagnais had accompanied French traders from Tadoussac to France hoping to make an alliance so that French and Algonquins could control the St. Lawrence axis. In 1603, they returned with Champlain and with the French king's commitment to broker peace between the Algonquians and the Iroquois. This failed but the French were prepared to aid the Algonquians later in driving out the Iroquois enemies. (19)

Champlain returned to the St. Lawrence in 1608, and Québec was founded near where the former Stadacona village had stood. This was a defensive position which Champlain thought would protect a French trade monopoly against Basque, Dutch and French traders not in the monopoly. Champlain agreed to help the Iroquet Algonquins against their Iroquois enemies, apparently at war for a long time because of cruel acts by the Iroquois. The expedition went from Quebec to Lake Champlain via the Richelieu River, and the force included several Montagnais warriors, Ahrendahronons (new members of the Wendat Confederacy), and Iroquoit Algonquins. After the victory over the Mohawks, Champlain hoped to get Native assistance and escorts for exploring the St. Lawrence and Great Lakes, but not before another encounter with Mohawks a year later, in June 1610. After this second victory, Champlain received some assistance from the Algonquian allies to survey the Ottawa River.

In these same years, the Iroquois world was complicated by the arrival of Dutch in New York, and English in Massachusetts and Virginia. As well, Iroquois groups appearing in the vicinity of the Lachine rapids interfered with French trade with their allies. At the same time, the Dutch were active on the Hudson River, supporting the Mohawks in a foray against the Susquehannocks. Champlain felt obliged to honour his earlier pledge and give military assistance to a third anti-Iroquois expedition in 1615.

Having travelled to Huronia via the Ottawa River, the French River and Lake Huron, Champlain left Cahiagué on September 1. His allies included Ahrendahronon Wendats, Iroquet Algonquins, and several Montagnais warriors. They sent advance reconnaissance canoes; Étienne Brulé accompanied them. The target of this expedition was at the head of Onondaga Lake; Kaneenda, an Onondaga village that Parmenter thinks was either a fishing station or a village of adoptees. The Wendat scouts captured 11 Onondagas on the Oswego River on October 9, and the following day a skirmish with some Onondagas ended the possibility of Champlain's planned surprise attack.

The Onondagas had erected a 30 foot palisade around the village and were prepared with arrows, stones and water. The three hour battle ended with several wounded Wendats, and a wounded Champlain; the attackers withdrew much against Champlain's wishes. They left before the Susquehannocks were able to come from the south and flush out the Onondagas. Champlain stayed in the vicinity for nearly a week and heard the Onondaga berate him and his allies. (26-27) During the battle, Champlain had killed a Neutral man who was visiting Kaneenda; this affected French-Neutral relations for 25 years.

Étienne Brûlé claimed to have arrived with Susquehannocks two days after Champlain left. On his return to Huronia he got lost and was captured and tortured by Seneca before being released and led for four days to Lake Ontario. Brûlé promised to work for a treaty between the Iroquois and the French. The Iroquois were annoyed with the French interference in their affairs.

Champlain and his allies returned to Huronia, once again passing through Peterborough county. It seems likely that Champlain rested either near Bridgenorth, where there is a plaque to this effect or near Eel's Creek.

There are several impressive elements to Parmenter's discussion of Iroquoia. Over the years from 1534 to 1701, he shows the expansion and contraction of the lands of the Five Nations. This is a particularly important story as the Iroquois occupied at one time or another lands that later defined the American north-east.

His work also suggests that there were several shifting motives behind the Iroquois strategy. Earlier historians and anthropologists looked in terms of economic and political issues related chiefly to the viewpoints of leaders in Europe and in the American colonies. Since the 1960s, historians have looked more widely. Parmenter particularly wanted to identify the Iroquoian perspectives at any given moment. This entailed looking at all possible sources - written, archaeological and oral - as well as the wide range of writings from different areas, and from different disciplines.

The perspectives of Iroquoian men and women, not just at the leadership role, proved very diverse. Clearly, First Nations had their own agendas. Because so much of the documentation includes Europeans and colonists, the agenda had to be weighed against Iroquoian (sometimes just the Mohawk or Seneca) responses. But throughout these years they never doubted that they could maintain their control over their areas; that they could trade without fear in the large part of their trading territory that was controlled by one of the Five Nations.

At the edges of their territories, Parmenter notes that they used considerable formality to escort outsiders from the "edge of the woods" (the source for his book's title) to the council site. They also led people out of their territory, as noted with Étienne Brûlé. The effect of this formality was that outsiders only knew what their hosts wished for them to know. They valued controlling information.

At the same time, they had interesting methods for gaining information about others. Parmenter claims that the Iroquois mourning wars often yielded prisoners who were adopted by someone within the tribes. This would replenish lost soldiers, and would help to counter the effects of military losses and deaths from epidemics, a few of which are mentioned by Parmenter. As well, having adoptees who had grown up with different language and culture provided an additional source of information, and also possible sources for translating what is said by those negotiating commercial or political arrangements.

The Iroquois League also changed considerably over the nearly two centuries under view. Each nation had specific responsibilities within the Confederacy. For example, the Mohawks were the gateway from the East and the Seneca, from the West, and so they had particular responsibilities related to that. The main council was on Onondaga land. The League predated the arrival of the Europeans, but its character was defined by their arrivals, most particularly after 1600. The Iroquois found many tactics and strategies for meeting the Europeans, for controlling the edges of their territory, and for defining mutual interests.

- On July 19, with Don Willcock, Elwood Jones will be leading a tour drawing attention to the accomplishments of the late Martha Ann Kidd. The tour, The Stone Treasures of Peterborough, will begin at Hutchison House Museum at 2 pm. For tickets and details, phone Heather at 705-745-4404 or check the webpage www.trentvalleyarchives.com
- The Trent Valley Archives will be participating in the Peter Robinson Festival on July 31 and Aug. 1, and invites you to join us for some fine storytelling, the sharing of mementos, and celebrating the importance of archives (photos, maps, documents, letters, diaries etc.) for the future of history. For details visit www.probinsonfest.com

Elwood H. Jones, archivist, Trent Valley Archives, 567 Carnegie Avenue, Peterborough can be reached at elwood@trentvalleyarchives.com

Direct Link: <http://www.thepeterboroughexaminer.com/2015/07/18/when-europeans-arrivedn-first-nations-second-in-a-three-part-series-exploring-the-history-of-first-nations-in-this-part-of-the-countryoneplan>

Oka Crisis: 5 films that shed light on the events

Towards understanding a tumultuous time in Canada's history, 25 years after 78 day stand off

By Jordan Wheeler, [for CBC News](#) Posted: Jul 19, 2015 9:40 AM ET Last Updated: Jul 21, 2015 11:14 AM ET



Legend of the Storm is a short dramatic film written, directed and produced by Roxann Whitebean. A member of Kahnawake, Whitebean was six years old in 1990, during Oka Summer. (Roxann Whitebean)

It's been 25 years since what Canada calls the Oka Crisis erupted over the expansion of a golf course and a housing development on Mohawk land, some of it on a Mohawk burial site.

Provincial police and the Canadian army showed their might to varying degrees of failure and success over the 78 days before the siege ended. Two people died. Numerous were injured. Arrests were made and at the end of the day the government of Canada now owns the land where the burial site rests.

The golf course remains at nine holes and the houses were never built.

It was a turning point, in my opinion, that united indigenous people across Canada in a way never seen before and not again until Idle No More.

It was a tumultuous time in the history of Canada in terms of indigenous relations, one that all Canadians should be familiar with. To that end here are five films that shed light on the events before, during and after what indigenous people call Oka Summer.

[1. Kahnesatake: 270 Years of Resistance \(1993, NFB\)](#)

Everything you want to know about the events of Oka Summer, the historical context and the final resolutions, you'll find in this documentary written and directed by the matriarch of the indigenous filmmaking community, Alanis Obomsawin. She spent all 78 days on the inside and managed to get her film out (no small feat).

The film is in depth, informative, and accurate. If you're used to music videos and reality shows you may find the pace a bit languid but it's worth the two-hour investment if you're at all interested in indigenous issues.

2. Indian Summer: The Oka Crisis (2006, CBC)

Written and directed by Gil Cardinal, and based on the books "The Oka Crisis: Mirror of the Soul," by John Ciaccia and "People of the Pines," by Geoffrey York and CBC's Loreen Pindera, this two part mini-series takes some fictional license for dramatic purposes in its recounting of the events of Oka Summer.

But the essence of that summer comes through, including dramatized details that never made the news (much of which was controlled by the government and the Canadian Army).

You'll see a familiar cast of indigenous actors, including Tiio Horn who, at the age of four, was actually inside the Kanehsatà:ke Treatment Center in 1990 along with her older sister and Olympic athlete Waneek Horn-Miller. Waneek was 14 at the time, and it was Tiio that she was protecting when a Canadian soldier stabbed her in the chest with a bayonet when the last of the warriors left the treatment center on day 78.

3. Rocks at Whiskey Trench (2000, NFB)

If you've ever wondered about "Red Rage" or had any question about the level of racism and vitriolic hatred aimed at indigenous people in Canada, this is the film for you.

Released ten years after, it's another documentary about Oka Summer by the master, Alanis Obomsawin. This time she focuses on Whiskey Trench, a stretch of road between two Seagram's distilleries off the Mercier bridge.



If you've ever wondered about "Red Rage" ... this is the film for you, says Jordan Wheeler about Alanis Obomsawin's documentary, Rocks at Whiskey Trench. (NFB)

On Aug. 28 of that summer Quebecois people lined that stretch hurling rocks (many larger than softballs) at a caravan of women, children and elders fleeing Kahnawake for fear of a Canadian army advanced against their reserve.

Many women, children and elders were injured on that August day. One elder, hit in the chest with a rock, suffered a heart attack in the aftermath. In terms of Indigenous Peoples/Canada relations and history this may well have been the lowest point in the 20th century.

I was 25 at the time, editing an indigenous newspaper, watching on TV with a room full of other journalists, community leaders, chiefs and supporters from communities across Canada at large. Rage spread throughout the room. Many of us were prepared to take that rage to the streets but the chiefs and other community leaders talked us down. For that I'll always be grateful.

4. Legend of the Storm (2015)

Inspired by a poetic allegory published in *Whisper N Thunder* in 2011, *Legend of the Storm* is a short dramatic film written, directed and produced by Roxann Whitebean. A member of Kahnawake, Whitebean was six years old in 1990.

The film, from a young Mohawk's girl's perspective, is based on her experiences. One line in the film particularly resonated. "You can't let anger get a hold of you. It'll take you down a long dark road." That same dark road many of us were prepared to go down during Oka Summer.

The film has its premier at the Montréal First Peoples Festival on July 30th.

[LegendOfTheStorm-Trailer](#) from [Roxann Whitebean](#) on [Vimeo](#).

5. Mohawk Girls (2014, APTN)

Though not specifically about Oka or the events of 1990, *Mohawk Girls* lets the audience peer into a Mohawk community in much the same way that *Sex and the City* brought us into Manhattan.

As the title suggests, this half hour series created by Tracey Deer is about four Mohawk "girls" making the awkward transition into adulthood while navigating life's ups and downs in Mohawk territory.



Mohawk Girls lets the audience peer into a Mohawk community in much the same way that *Sex and the City* brought us into Manhattan. (Rezolution Pictures)

Dubbed *Sex and the City* on the rez, this sassy, irreverent and light-hearted comedy will make you laugh more than you cringe. If you're looking for some indigenous eye candy, you'll find it here.

Direct Link: <http://www.cbc.ca/news/aboriginal/oka-crisis-5-films-that-shed-light-on-the-events-1.3158333>

Winnipeg city councillor wants to restore Louis Riel monument

By [Lara Schroeder](#) Web Producer Global News
July 20, 2015 10:14 am



A peeling, crumbling monument to Manitoba's founder stands in Riel Park.

WINNIPEG – A peeling, crumbling monument to Louis Riel needs to be restored, St. Vital Coun. Brian Mayes says.

A plaque at the bottom of the slab of cement in Riel Park says it's a monument to Manitoba's founder, but the structure is in such bad shape, people have started to hang posters on it.

"It's in plain view but it's lost in that nobody knows it's here, nobody knows what it's supposed to be," Mayes said. "It's being used as a notice board."

The monument was first put up near the St. Vital Centennial Arena in 1979, Mayes said, after the parkland was donated to the city by the Union nationale métisse Saint-Joseph, a Manitoba Métis organization.

Guy Savoie, an elder with the union nationale métisse, said they're excited about Mayes' initiative.

"Many of us didn't realize that it had been fallen in disrepair," he said. "It's an eyesore right now."

Repairing it is expected to cost a few thousand dollars.

"Let's do the right thing for our history and restore it and make it a meaningful marker again," Mayes said.

Direct Link: <http://globalnews.ca/news/2120455/winnipeg-city-councillor-wants-to-restore-louis-riel-monument/>

Aboriginal Identity & Representation

Canadian music festivals ban First Nations headdress over cultural insensitivity



Dario Balca, CTVNews.ca

Published Thursday, July 16, 2015 8:43PM EDT

Music festivals across Canada are banning visitors from wearing aboriginal headdresses out of respect for First Nations cultures.

"At this time of greater awareness, (we) would like to ask our patrons to respect First Nations cultures," organizers of the Edmonton Folk Music Festival said in a Facebook post on Tuesday. "Such headdresses have a sacred, cultural meaning and we ask that you respect and honour that by not using them as a fashion accessory."

These items, the post added, would be confiscated by security if seen on festival grounds.



The Osheaga Music and Arts Festival in Montreal has also banned headdresses, asking fans and artists to respect the “spiritual and cultural” significance of the item. The Bass Music Festival in British Columbia and the Winnipeg Folk Festival have put in place similar policies.

The Calgary Folk Festival and Winnipeg Folk Festival said they would not impose an official ban, but they are asking patrons to avoid wearing headdresses.

Aboriginal leaders say the ban is a welcomed, but long overdue change in the way Canadian society treats indigenous cultures.

“I think it’s very disrespectful for people to be donning a headdress or what looks like a headdress,” said Manitoba’s Grand Chief Derek Nepinak. “It’s almost a passive form of violence against indigenous people and an insult towards ceremonies and our history.”

“If it would come down to it I would support rules and regulations against this but it’s too bad we have to get to that stage,” he said.

In recent years, the fashion industry has been trying to capitalize on headdresses with celebrities such as Jessica Simpson, Pharrell Williams, Gwen Stefani, and Susan Boyle donning imitations of the cultural symbol in videos and runway appearances.

Demand for the item has grown as a result. Headdresses have become especially popular accessories at music and arts festivals.

“They want to wear them,” said Teekca Spencer who runs an aboriginal boutique in Winnipeg. “They ask if they can try them on and get some pictures and we say no because it’s not appropriate. It’s a really sacred and restricted item.”

This isn’t the first time the fashion industry’s use of headdresses has caused controversy.

In 2013, clothing retailer H&M removed faux headdresses from its Canadian stores after widespread criticism from aboriginal groups and indigenous rights activists who said the practice was disrespectful towards First Nations cultures.

Nepinak said a headdress shouldn’t be something that can be bought.

“(A headdress) is acquired through sacred and ceremonial processes that are beyond the material culture that exists in broader Canadian society,” he said.

And while imitation headdress has become an almost ubiquitous fashion accessory at many outdoor music festivals, it looks like this year, many festivalgoers will have to find alternative headwear.

Direct Link: <http://www.ctvnews.ca/canada/canadian-music-festivals-ban-first-nations-headdress-over-cultural-insensitivity-1.2473299>

Aboriginal Inequality & Poverty

Camosun College's indigenous peoples course aims to dispel aboriginal stereotypes

Course discusses indian residential schools, First Nations and Métis' distinctive worldview

By All Points West, [CBC News](#) Posted: Jul 20, 2015 7:48 AM PT Last Updated: Jul 20, 2015 7:48 AM PT



Camosun's course explores the impact that the residential schools and other policies have had on aboriginal peoples and also celebrates their culture and worldview. (The Canadian Press)

Starting this fall [Camosun College](#) in Victoria will be offering a course for non-aboriginal students to learn what it means to be indigenous in Canada.

This course — which will explore First Nations and Métis' unique worldview as well as the trauma of the residential school system and [Sixties Scoop](#) — was previously only available for staff and faculty.

Corinne Michel, [Camosun's indigenization coordinator](#), has been developing the course over the past few years.

Breaking down stereotypes

Michel, who is of the Secwepemc Nation, told [All Points West host Kelly Nakatsuka](#) that the course first began in 2009 as a module in an educator development program.

She explained that the course begins by exploring the strengths of First Nations and Métis in Canada.

"We talk about indigenous ways of seeing, being, doing and relating to the world, and how those are different from mainstream culture."

Michel said the course consisted of only a Microsoft Word document with hotlinks at first, but once the participants expressed interest in hearing from someone of indigenous heritage, the course was expanded to include a variety of learning materials (videos, podcasts and websites) and a talking circle.



From the mid 1800s to late 1990s thousands of aboriginal children were taken from their communities and placed in residential schools. An estimated 6,000 children died there. (Department of Indian and Northern Affairs/Library and Archives Canada)

She said it can be an emotional for participants to learn the true extent of the residential school system, especially once they've had to opportunity to absorb the survivors' testimonials and other material they've read.

"People think that they know of residential schools because they've hear the word...when they start learning the reality, there's tears and anger," she said.

"They wonder, 'Why didn't we learn about this before? I'm now in my mid-life and I'm learning about this for the first time.' It's part of our culture as a country, and they feel upset about that."

Talking circle fosters understanding, relationships

Michel said one of the biggest misconceptions that most people have about First Nations is that they receive "everything for free."

"The biggest blind spot is just not understanding the impact of the Indian Act and the impact of the land base being taken because...that has created the socio-economic conditions of indigenous people in this country. It's directly related to those policies. They don't understand that it's a legal contract with the Canadian government to provide those benefits like education, and health, and treaty rights, access to the land"



A talking circle facilitated by Camosun's Indigenization Coordinator, Corrine Michel. (Supplied)

Now that this course is becoming more widely available at the college, Michel said she hopes that closer relations can be forged between indigenous people and non-aboriginal Canadians.

"I ask people to open their hearts and open their minds so that we can really start to understand each other, to really hear the impact that this has had on us as indigenous peoples and to hear also the strength and the resilience that we have in terms of moving forward."

She also hopes that other universities and colleges across the country develop their own similar courses, drawing from the elders and aboriginal cultures in their respective regions.

"I haven't met a person in the circle yet that — once they understand and hear the stories — they haven't opened up, even if it's just a little bit. And that's all I ever ask for."

Direct Link: <http://www.cbc.ca/news/canada/british-columbia/camosun-college-s-indigenous-peoples-course-aims-to-dispel-aboriginal-stereotypes-1.3159145>

Aboriginal Jobs & Labour

First Nations communities look to fill skilled labour needs from within

[Nancy King](#)

Published on July 17, 2015

MEMBERTOU - As Cape Breton's First Nations communities continue to grow, an initiative is underway to ensure that their own members can fill an identified skill shortage.



Brian Cooper of Eskasoni is among the participants in a 26-week on-the-job training program to learn the basics of concrete finishing, working on the curb and gutter along Tupsi Drive. The initiative launched by the Mi'kmaw Economic Benefits Office is looking to fill a skill shortage identified in local First Nation communities.

The Mi'kmaw Economic Benefits Office has partnered with Membertou to train workers in a 26-week on-the-job training program to learn the basics of concrete finishing. The work will allow residents of the communities themselves to perform jobs such as forming foundations for new homes and pouring curbs and gutters for new roads, rather than bring in expertise from outside.

Alex Paul, executive director of the Mi'kmaw Economic Benefits Office, said Membertou was looking at upcoming infrastructure projects and wanted to find ways to fill the need for skilled labour without having to go outside the community.

"It's kind of been on their radar for a few years now," Paul said. "They came and they approached our office and asked if we would be interested in partnering with it."

The gap had also been already identified in a study that the office had conducted several years ago, and also in hearing from community employment officers, he added.

“We thought it would be a great opportunity to address that need,” Paul said.

The office and Membertou worked together to fine-tune the proposal. Membertou had already identified the few people in Cape Breton with the skills background needed to do this type of training, Paul noted.

“There’s no training program out there from existing training providers that focuses on this particular aspect - it’s kind of a branch of the carpentry trade,” he said.

There are about 10 new homes built every year in Membertou. Of the new trainees, it is expected that a team of four people will do curb, gutters, and sidewalks as part of the Membertou Public Works Department. The other team of four will do foundation work and report to the Membertou Housing Department.

This week, they were doing on curb and gutter work along Tupsi Drive in Membertou as well as sidewalks around the community’s new school.

It’s important to continue to monitor areas where skill shortages exist, Paul said.

“Our communities are growing, we have a very young population and for the longest time our communities have kind of contracted this work outside simply because the skill sets weren’t there and when that was done there was very little opportunity to have community members gain work experience with those people who were coming in and doing the work,” he said.

The program could also be exported to other communities, Paul noted.

The Mi’kmaw Economic Benefits Office works for all First Nation communities in the area and it is focused on building partnerships with large industry in Nova Scotia. To date, the office has trained more than 900 people and helped create more than 400 jobs for local residents.

Direct Link: <http://www.capebretonpost.com/News/Local/2015-07-17/article-4217902/First-Nations-communities-look-to-fill-skilled-labour-needs-from-within/1>

Aboriginal pilots join Wasaya Airways in northern Ontario

The three northwestern Ontario pilots are recent graduates of Confederation College in Thunder Bay

[CBC News](#) Posted: Jul 20, 2015 1:41 PM ET Last Updated: Jul 20, 2015 2:52 PM ET



Wasaya Airways president and chief executive officer Michael Rodyniuk, left, with new pilots Thomas Nodin of Whitesand First Nation, Darren Anderson of Kasabonika Lake First Nation, and Chris Winnepetonga from Wunnumin Lake First Nation and Sandy Lake First Nation chief Bart Meekis, the chair of the Wasaya board of directors. (supplied)

Wasaya Airways is welcoming three new pilots from the First Nations communities it serves.

Chris Winnepetonga of Wunnumin Lake First Nation, Darren Anderson of Kasabonika Lake First Nation and Thomas Nodin from Whitesand First Nation are all graduates of the Aviation-Flight Management program at Confederation College in Thunder Bay, Ont.

Their success will show other young First Nations people that it's possible to achieve their dreams, Wasaya board chair Bart Meekis said in a written statement.

"If you work and do not give in, you can succeed. The sky is the limit," he said.

The three apprentice pilots will work out of the Wasaya airbase at Pickle Lake, Ont.

Being able to fly for Wasaya is a dream come true, Winnepetonga said.

"The fact that I have the opportunity to be a member of a First Nation in the spotlight is a wonderful thing, and I feel very lucky to do that and for Wasaya to help me," he said.

'This is what I want to do for the rest of my life'

One memorable moment of Winnepetonga's career so far was landing for the first time in his home community of Wunnumin Lake, he said.

"The whole community knew that I was coming. ... It was a nice landing. It wasn't great but it was nice," he added, laughing.

"My family was there. My friends. And that's when I knew yes, this is what I want to do for the rest of my life."

Winnepetonga first got interested in flying as a child, he said, when he and his father chartered planes to travel to their trap-line.

He would like to stay close to home and continue to work in remote communities in northern Ontario, he added.

Nishnawbe Aski grand chief Harvey Yesno issued a statement congratulating the three new pilots, saying NAN is especially proud that they will be flying for a First Nations airline that brings vital air service to remote communities.

"We admire their determination for pursuing their dreams," he added, "and their success is proof that, with the right education, First Nation youth can achieve their goals and succeed in anything they set their minds to."

Direct Link: <http://www.cbc.ca/news/canada/thunder-bay/aboriginal-pilots-join-wasaya-airways-in-northern-ontario-1.3160085>

Aboriginal women's employment rates, wages rising faster than rest of population

[CBC News](#) Posted: Jul 20, 2015 11:29 AM ET Last Updated: Jul 20, 2015 11:29 AM ET



Employment rates and wages for aboriginal women are rising faster than for the rest of the population, a recent study shows. File photo. (Chelsea Novak and Abeer Yusuf)

When it comes to employment rates, a new report from TD Bank shows that Aboriginal women are outperforming the rest of Canada.

The economist who wrote the report said Aboriginal women are the only major demographic group in the country to see increased employment since the recession.

"It was a bit of a hidden secret in Canadian labour markets," Brian DePratto said.

"You haven't really heard a whole lot about aboriginal women's performance, and when you dive into the data it really is quite impressive."

DePratto said there was plenty of anecdotal evidence that aboriginal women were performing well in the labour market, and he wanted to see if the data bore it out. He examined census and labour market data, and found that Aboriginal women were in fact leading the way.



TD Bank economist Brian DePratto wrote the report looking at employment rates among Aboriginal women. (TD Bank)

"Aboriginal women were outperforming basically on every metric you can think about in terms of labour markets."

He noted the trend is especially heartening because the education levels of mothers tend to predict the education levels of children, which bodes well for future generations.

"I think the future is positive," DePratto said.

He noted Aboriginal women are finding employment in knowledge economy jobs such as education and finance — a success tied to their rising education rates.

Direct Link: <http://www.cbc.ca/news/canada/thunder-bay/aboriginal-women-s-employment-rates-wages-rising-faster-than-rest-of-population-1.3159979>

Aboriginal Politics

Premiers' Embrace of Aboriginal Issues Has Been a Long Time Coming

Posted: 07/17/2015 5:09 pm EDT Updated: 07/17/2015 5:59 pm EDT



The recommendations of the Truth and Reconciliation Commission were on the agenda of Canada's premiers, meeting at Happy Valley-Goose Bay earlier this week. The Premiers did more than discuss the wide-ranging recommendations. They took the unusual step of [endorsing the lengthy list](#), with Newfoundland and Labrador Premier Paul Davis saying, "We will together, jointly, make this happen." It was a remarkable commitment, all the more so given the troubled history for provincial leaders on this file.

Longtime followers of these issues will remember the first ministers' conferences from the 1980s. Provincial premiers (territorial leaders were initially not included unless the meeting was dealing with territorial items) resisted First Nations and Inuit efforts to expand Aboriginal rights, and clearly saw themselves as separate from the federal government's agenda in this emerging and contentious field.

The political lines had been clearly drawn, with the premiers holding to the idea that responsibility for Aboriginal affairs rested firmly with the Government of Canada. The British North America Act (1867) was clear that "Indians and lands reserved for Indians" were federal duties. The provinces were fine with this in 1867 and still held to that position more than a century later.

It took a long time to change the premiers' minds, but change has arrived. British Columbia, which had long resisted an extension or recognition of aboriginal rights, proved pivotal to the transition. Premier Gordon Campbell, who even held a very odd and ineffective 2002 referendum to gauge provincial opinion on aboriginal rights, was a key convert. Premier Campbell supported Prime Minister Paul Martin's historic Kelowna Accord of 2005; Campbell was joined in the consultations and final agreement by provincial and territorial leaders from across the country. The Kelowna Accord did not survive the 2006 federal election, but the engagement of provincial and territorial premiers in the national discussion about aboriginal affairs remained an ongoing part of the Canadian political landscape.

Individual provincial governments have continued to move forward. When first elected in 2014, New Brunswick Premier Brian Gallant made promising statements about his government's determination to work with First Nations. The new Alberta Premier, Rachel Notley has made support for aboriginal issues a key element of her administration. British Columbia Premier Cristy Clark has made substantial efforts, particularly in the wake of the *Tsilhqot'in* decision [by the Supreme Court of Canada](#) in 2014, to reach out to First Nations. The Premier of Ontario, likewise, has engaged with aboriginal issues in new and promising ways.

It should be no surprise that Provincial and Territorial leaders are more fully engaged with aboriginal affairs, both at the political and administrative levels. First Nations, Métis and Inuit people are provincial and territorial residents, and a majority of aboriginal Canadians do not live on formal reserves. They use hospitals and schools, share the roads, participate in the workforce and have become an increasingly important part of the business community. Their issues and needs warrant provincial and territorial attention.

The precise line of demarcation on aboriginal affairs between federal, provincial and territorial governments remains indistinct, however, to put it politely. Northern Aboriginal leaders often speak of "jurisdictional chaos" in terms of defining responsibility for Indigenous matters. It is clear that a great deal of work remains to be done to clarify relationships and determine the best path forward. It is also obvious that Aboriginal Peoples and communities bear the brunt of political indecision and jurisdictional confusion. Collaborative progress is clearly needed.

What stands out about the premiers' commitment to implementing the Truth and Reconciliation Commission's recommendations is the clear national leadership that they have exercised. The federal government has been quite silent on the TRC interim report, indicating that its response will come after the receipt of the final document. Aboriginal support for the TRC agenda has been extremely strong, but non-aboriginal interest has been, to put it mildly, divided.

As often happens with aboriginal affairs in Canada, Indigenous leaders, organizations and people respond to the release of major reports with optimism, believing that documenting their social, cultural and economic struggles will spark a groundswell of public support for their issues. A quick review of the comment sections of newspapers, phone calls to talk-shows and other public input reveals a country with large pockets of strong opposition to extending government responsibilities to Aboriginal Peoples.

The premiers, by making such a clear commitment to the [TRC recommendations](#), are in front of public opinion. They are doing what leaders should do: investigate a major issue of public interest, determine a course of action, and, without spending too much time looking at opinion pools, lay out of a plan of action. The collective statement by the premiers is a promising step along the road to reconciliation.

If there is a significant concern about the premiers' commitment, it is the standard one of producing unrealistic expectations. Aboriginal Canadians have received many promises over the decades, including the Royal Commission on Aboriginal Peoples in 1996 and the Kelowna Accord. Most died without being implemented. They are used to be disappointed by political inaction and broken promises.

The Truth and Reconciliation Commission produced a long and complicated set of recommendations. Some will be extremely costly to implement. Others are controversial -- or will be when put in place. A more promising premiers' response would have been to commit to working with aboriginal groups to determine which recommendations would take priority and to plan for implementation of the most pressing and promising items.

If the premiers truly want to demonstrate that the country has opted for a different path, they can move quickly, and collectively, to keep their commitment to real and lasting reconciliation with the First Nations, Métis and Inuit peoples of Canada.

Ken S. Coates is a Senior Fellow with the Macdonald-Laurier Institute (macdonaldlaurier.ca)

Direct Link: http://www.huffingtonpost.ca/ken-coates/premiers-aboriginal-issues_b_7819274.html

What is needed to vote this federal election

By Kerry Benjoe, Leader-Post July 17, 2015



In three months, voters across the country will select a new leader in the 42nd Canadian federal election, but it won't be as easy as it once was due to stricter requirements.

In three months, voters across the country will select a new leader in the 42nd Canadian federal election, but it won't be as easy as it once was due to stricter requirements.

The Fair Elections Act passed last month and now every voter must provide one piece of identification with their exact address or land location.

Many rural residents, including First Nations, may have a mailing address but no physical address because most aboriginals do not have house addresses.

The Council of Canadians launched a court injunction to delay such stringent voting requirements, but on Friday a judge ruled against the injunction.

"They submitted a challenge about a year ago to challenge the entire Fair Elections Act," said Leila Marshy spokeswoman for the Council of the Canadians. "There were about 18 points and there wouldn't have been enough time between then and the election in the fall

so they asked a judge to grant an injunction just against two points in the act — the two points that would have had the most impact on voting Canadians.”

The first point was the change to the vouching rule, which was changed to attestation. The rules are stricter because a person can only attest for one person in their polling station. The other point was the use of the voter ID card as proof of address.

Marchy said the council pushed for the injunction because of the impact the new rules would have on students, people on First Nations and the elderly.

Diane Benson, spokeswoman for Elections Canada, encourages all voters to get everything they need before Oct. 19.

“So that when they do go in (to vote) it’s quick and it’s easy and there are no delays,” she said. “There is also no disappointment. You don’t want to go in and have to go back and get something else a different piece (of identification) from their house. So if they know ahead of time they can vote quickly and efficiently.”

Benson said there are three options available for those living on reserve who want to vote, details can be found online at www.elections.ca under the voter tab and voter identification.

The first option is government-issued identification that includes a physical address.

The second option is to provide two pieces of identification with your name on it and one of the pieces must have an address. One example given is a bank card and a bank statement.

The third option is to show two pieces of identification with your name on it and have someone who knows you attest to where you live. The person who attests must provide identification and live in same polling division. A person can attest for only one person.

Benson said chiefs and councils can attest for more than one person. A letter of confirmation of residence is available online on the Elections Canada website. The letter can be downloaded, printed and filled out prior to the election.

Another option is available through SGI Canada.

A resident living on reserve can have their land location address printed on their SGI photo identification card.

A spokeswoman for SGI said this option has been available for the past three years. To obtain the identification, a person needs to provide SGI with two pieces of identification that establish a person’s legal name, signature and date of birth. SGI photo identification is free to those 65 years of age and older.

Direct Link:

<http://www.leaderpost.com/news/What+needed+vote+this+federal+election/11223276/story.html>

Inuit Tapiriit Kanatami nominations for president opens

Election will take place Sept. 17 in Cambridge Bay, Nunavut

[CBC News](#) Posted: Jul 20, 2015 8:44 AM CT Last Updated: Jul 20, 2015 8:44 AM CT



Current ITK President Terry Audla of Nunavut. The next election for president takes place Sept. 17. (Twitter)

The national Inuit organization has opened nominations for president ahead of its next election this fall. It's set to take place Sept. 17 in Cambridge Bay, Nunavut, following Inuit Tapiriit Kanatami's annual general meeting, which begins Sept. 16.

Candidates must be 18 and may be nominated by the member representative of Nunavut Tunngavik Inc., the Inuvialuit Regional Corp., Makivik Corp. or the Nunatsiavut Government.

They may also submit a cover letter outlining their experience and goals for the presidency, as well as the signatures of 20 Inuit over the age of 18.

Applications must also include a passport-quality photo and a cheque for \$200 made out to ITK.

The deadline is August 17 at 7 p.m. ET.

Candidates will have 10 minutes to speak at ITK's general meeting, "and are encouraged to give their remarks in person," a news release says.

However, they may also speak by telephone.

Direct Link: <http://www.cbc.ca/news/canada/north/inuit-tapiriit-kanatami-nominations-for-president-opens-1.3159998>

The irony of the AFN's call for an anti-Tory vote

Tom Flanagan

Special to The Globe and Mail

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Flanagan is professor emeritus of political science at the University of Calgary and chair of the aboriginal futures research program with the Frontier Centre for Public Policy.

Leaders of the Assembly of First Nations are urging their people to defeat the Conservatives on Oct. 19. Vote Liberal or NDP, is the message, but not Conservative. "We can mitigate the damages by voting for a different government in this upcoming election," Manitoba Chief Derek Nepinak said.

Prime Minister Stephen Harper's Conservative government has often been offside with the AFN, starting with the 2006 decision to cancel Paul Martin's Kelowna Accord.

But it is also true, perhaps counterintuitively in the eyes of many, that this government has reached new heights in dispensing money to First Nations.

Mr. Harper's dramatic 2008 apology for residential schools was accompanied by large cash outlays. As a Common Experience Payment, the Indian Residential Schools Agreement set aside \$1.9-billion for compensation to all those who attended a residential school – \$10,000 for the first year and \$3,000 for each year thereafter. By 2012, about 80,000 people had received payments without being required to provide evidence that they had suffered any form of abuse. They were compensated simply because they had been there.

As well, the agreement's Independent Assessment Process provided for additional payments on grounds of sexual, physical or psychological abuse. By 2012, \$1.7-billion had been paid out, and the assessment process is expected to continue until 2017.

Another large revenue stream for First Nations was created by the Conservative government's 2007 changes to the Specific Claims process; Specific Claims are allegations that the federal government has not properly fulfilled treaty agreements or has ignored provisions of the Indian Act. After the process was rejigged in 2007, the rate and generosity of settlements has accelerated.

In fiscal 2013-14, to take one example, the Crown settled 15 claims with a total payout of more than \$350-million. That was just for one year, and more than 300 claims remain to be settled. More claims can, and probably will, arise, as the government did not impose any statute of limitations. The total payout will eventually dwarf the roughly \$4-billion paid in residential schools compensation.

Then there is Parliament's 2008 amendment to the Canadian Human Rights Act, which extended coverage to First Nations. This allows aboriginal individuals or organizations to make complaints of discrimination against the federal government. A path-breaking case alleging inadequate federal funding of child-welfare services on reserves is now wending its way through the legal process.

Given the tenor of recent Supreme Court of Canada decisions, it would not be surprising to see the court eventually hold that it has the jurisdiction to review appropriations for First Nations in the federal budget and decide whether they are adequate. Such a decision would be a fiscal motherlode, allowing the courts to take over federal budgeting in the name of equality rights.

And let's not forget the Harper government's offer to former AFN national chief Shawn Atleo to put up an additional \$1.9-billion for aboriginal education. Mr. Atleo was driven from office and the AFN refused the offer because the government wanted to exercise some residual control over how the money was spent, but its willingness to make large increases in aboriginal spending was again on display.

I am not endorsing the policies that I have described; they all had significant internal problems. But they illustrate beyond doubt that the Harper government has not been stingy with First Nations. In fact, it has been financially generous beyond the standards of any past government, Liberal or Conservative.

Irony, then, that the AFN should now oppose the Prime Minister so vociferously. Maybe Mr. Harper, a well-known Beatles fan, is humming one of their famous songs, *Can't Buy Me Love*.

Direct Link: <http://www.theglobeandmail.com/globe-debate/the-irony-of-the-afns-call-for-an-anti-tory-vote/article25566610/>

Dissatisfied with status quo, aboriginal candidates to push issues during campaign



From left to right: Green Party candidate Lorraine Rekmans is running in Leeds-Grenville-Thousand Islands and Rideau Lakes, Ont., Winnipeg Centre candidate Robert-Falcon Ouellette and NDP Yukon candidate Melissa Atkinson.

By [RACHEL AIELLO](#) |

Published: Monday, 07/20/2015 12:00 am EDT

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Aboriginal candidates running in the federal election say they're doing it out of dissatisfaction with the status quo and believe they have the potential to change the outcome, or at least the conversations during the campaign.

Issues such as the poverty gap, missing and murdered aboriginal women, reconciliation over residential schools, the new anti-terror laws and underfunded education programs have all been drivers to get engaged in the formal political process, candidates told *The Hill Times*.

In an interview last week, Assembly of First Nations National Chief Perry Bellegarde said there's hope within First Nations communities that seeing more First Nations, Inuit and Métis Canadians represented in the major political parties will resonate and influence aboriginal voters to get out and vote because they'll have more voices in government.

"Wherever decisions are made on policies, legislation or programs that affect our lives and our rights on a day-to-day basis, we need First Nations people around those decision-making tables," he said.

During the AFN's annual general assembly July 7-9 in Montreal, Mr. Bellegarde was heard many times encouraging chiefs to help mobilize the First Nations vote in their

communities, including through a partnership with Elections Canada to have voting booths set up with information about how to register to vote this year.

The partnership was developed after the passage of the Conservatives' Fair Elections Act, which eliminated vouching, a voter-identification practice that was used by many First Nations voters who didn't have the required forms of identification.

"I'm trying to make a difference this time around as national chief by saying, 'Look, let's mobilize the vote because our voices matter, our issues matter, we matter,'" said Mr. Bellegarde.

The AFN is targeting 51 ridings that First Nations voters could swing. In 2011, approximately 45 per cent of aboriginal people in Canada voted, according to Elections Canada.

Of the 51 ridings the AFN identified, 14 are Conservative-held, 16 are NDP, seven are Liberal, and three are currently held by the Greens, the Bloc Québécois, and Forces et Démocratie, respectively.

Mr. Bellegarde has said the coalescing of the aboriginal vote could mean the difference between a minority and a majority government.

Ken Coates, a professor at the University of Saskatchewan and author of *#IdleNoMore: And the Remaking of Canada*, told *The Hill Times* last week that although it would be wrong to think all aboriginal people will end up voting the same way, a collective engagement could "tip the balance" in a few ridings. What is more significant, he said, is that Mr. Bellegarde is making the call to elect a party that will be more sympathetic to their issues.

While other chiefs at the general assembly openly called for the defeat of the Conservatives, Mr. Bellegarde remained non-partisan in his remarks encouraging First Nations voters to cast their ballots this fall.

Mr. Coates said aboriginal candidates running in rural settings "makes sense" because they tend to include larger aboriginal communities, but candidates running in urban areas—like the Liberals' Jody-Wilson Raybould, a regional chief of the B.C. Assembly of First Nations who's running in the downtown riding of Vancouver Granville, B.C.—will be interesting to watch to see how they are received by a diverse urban constituency.

As Mr. Coates put it, it's easier in a large urban centre to "live in a world of stereotypes, not personal encounters" with aboriginal people.

So far, there are just under 30 First Nations, Inuit and Métis candidates nominated to run for the four national parties, with more seeking nominations.

The Liberals have nominated the most aboriginal candidates so far, with 13. They include incumbent Métis MP Yvonne Jones (Labrador, Nfld.) as well as lawyers, former chiefs, educators, and mentors to aboriginal youth.

Among the more high-profile names running as Liberals is Robert-Falcon Ouellette in Winnipeg Centre, Man. He ran for mayor of Winnipeg last year and works as the program director for the Aboriginal Focus Programs at the University of Manitoba.

The Liberals were also courting Michèle Audette, the former Native Women's Association of Canada president who stepped down to run in Manicougan, Que., but she narrowly lost the nomination in March to Mario Tremblay, the former mayor of Longue-Rive, Que.

Mr. Ouellette said he's considering his riding of Winnipeg Centre—held by NDP MP Pat Martin—to be “very winnable” after his high-profile mayoral race last year that saw many young people and aboriginal people vote. He has plans to continue reaching out to those demographics through social media.

He told *The Hill Times* he considers running federally to be his own Idle No More.

“This is my way of affecting positive change in our country, of engaging with all Canadians, and of talking about issues which I believe are really important to the long-term future of this nation,” he said.

The NDP has named nine aboriginal candidates and, according to the Indigenous Politics blog, have six more in the running. Their candidates include incumbents Romeo Saganash (Abitibi—Baie-James—Nunavik—Eeyou, Que.), and Jonathan Genest-Jourdain (Manicouagan, Que.), as well as a professor, a public servant, community organizers, and lawyers.

Also running under the NDP banner is the mayor of La Loche, Sask., Georgina Jolibois; Walpole Island First Nation band councilor Rex Isaac; and Melissa Atkinson, Yukon's first aboriginal Crown prosecutor.

Ms. Atkinson told *The Hill Times* the passage of the Conservatives' anti-terror law, Bill C-51, was part of her motivation for running but the main reason is her more general dissatisfaction with the status quo. She said it seems like Canada is at a point in history where meaningful change is possible to make First Nations issues Canadian issues.

The Green Party has three female First Nations candidates in the running, and they already have critic roles within the caucus.

Fran Hunt-Jinnouchi is a business owner and former chief of the Quatsino First Nation. The Green Party status of women critic, Brenda Sayers, is the Hupacasath First Nation spokesperson for the Canada-China FIPA court challenge and is heading up the party's public safety file. Both are running in B.C. The party's indigenous affairs critic, Lorraine

Rekmans, is running for the third time, in Leeds-Grenville-Thousand Islands and Rideau Lakes, Ont., and she's a band member at Serpent River First Nation.

Ms. Rekmans told *The Hill Times* last week that she's already helped develop party platforms and she thinks a lot of why aboriginal people are getting more interested this election is their response to a lack of appropriate policies. For her, it was sustainable renewable resource development.

"If more indigenous people are elected to Parliament, I really think a lot of social injustice issues will be dealt with ... because our voice will be at the table," said Ms. Rekmans, adding that it's especially important because federal policies often have the most impact.

The Conservative Party did not respond to requests to confirm its aboriginal candidates. Environment Minister Leona Aglukkaq (Nunavut) and MP Rob Clarke (Desnethé—Missinippi—Churchill River, Sask.) are running again. The party's other two aboriginal caucus members, Shelly Glover (Saint Boniface, Man.) and Rod Bruinoooge (Winnipeg South, Man.) are not running for re-election.

Mr. Coates said the difference in approach between the Conservatives, who favour a small-government approach focused on building key infrastructure and fiscal frameworks for First Nations, and the NDP and Liberals being onside with some key AFN social policy positions like boosting funding for programs, having a national inquiry into missing and murdered aboriginal women and implementing the Truth and Reconciliation Commission's recommendations, boils down to a simple debate over what the government's role should be.

Mr. Bellegarde said that throughout the campaign, AFN and Elections Canada officials will be working to make sure all First Nations people know where, when and how to vote, and are educated about which parties' platforms address their issues. He said after the election it will be up to First Nations to hold whichever party wins to its commitments.

Direct Link: <http://www.hilltimes.com/news/news/2015/07/20/dissatisfied-with-status-quo-aboriginal-candidates-to-push-issues-during-campaign/42855>

Assembly of First Nations' list of influential ridings among aboriginal population



Assembly of First Nations National Chief Perry Bellegarde. The AFN says indigenous voters can make a difference in 51 ridings in the next election.

By [ASSEMBLY OF FIRST NATIONS](#) |

Published: Monday, 07/20/2015 12:23 pm EDT

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At a recent Assembly of First Nations general assembly meeting, National Chief Perry Bellegarde said aboriginal voters could make a difference in 51 ridings. "We are heading into a federal election on Oct. 19," he said, noting that mobilizing the indigenous vote is crucial.

"I am committed to doing all that I can to influence the federal parties' platforms. I have already spoken at the NDP and Liberal party caucus meetings. I told them about the fundamental, essential need to remove the two per cent cap and create a new fiscal arrangement. I am willing to speak to whomever is willing to listen. I cannot do this alone," Mr. Bellegarde said. "It's going to take our strong collective voice to do this. And I want us to mobilize the vote. We can make a difference in at least 51 ridings. 51. We are already a strong factor in the upcoming election."

The following is the list of ridings that indigenous voters could influence the outcome, according to the Assembly of First Nations.

Riding name	Incumbent MP	# of aboriginal voters	On-reserve voting turnout, 2011	Transposed margin of victory, 2011
Atlantic Canada				
Labrador, Nfld.	Liberal MP Yvonne Jones	8,025	34.3%	0.7%
Long Range Mountains, Nfld.	Liberal MP Gerry Byrne	11,210	34.3%	29.9%
Dartmouth-Cole	NDP MP Robert	2,100	46.6%	1.7%

Harbour, N.S.	Chisholm			
Kings-Hants, N.S.	Liberal MP Scott Brison	1,950	46.6%	2.9 %
Sydney-Victoria, N.S.	Liberal MP Mark Eyking	4,000	46.6%	2.1%

Quebec

Abitibi-Baie-James-Nunavik-Eeyou	NDP MP Romeo Saganash	17,640	27.8%	22.3%
Avignon-La Mitis-Matane-Matapédia	NDP MP Anne Minh-Thu Quach	2,620	27.8%	7.9%
Bécancour-Nicolet-Saurel	Bloc Quebecois MP Louis Plamondon	960	27.8%	2.7%
Gaspésie-Les Îles-de-la-Madeleine	Forces et Démocratie MP Jean-François Fortin	1,950	27.8%	4.2%
Longueuil-Saint-Hubert	NDP MP Pierre Nantel		27.8%	1.5%
Louis-Saint-Laurent	NDP MP Alexandrine Latendresse	905	27.8%	2.3%
Manicouagan	NDP MP Jonathan Genest-Jourdain	9,040	27.8%	15%
Montmagny-L'Islet-Kamouraska-Rivière-du-Loup	NDP MP François Lapointe	495	27.8%	0%

Ontario

Algoma-Manitoulin-Kapuskasing	NDP MP Carol Hughes	9,425	45.3%	17.4%
Brantford-Brant	Conservative MP Phil McColeman	8,370	45.3%	19.5%
Kenora	Conservative MP Greg Rickford	11,585	45.3%	19.2%
London North Centre	Conservative MP Susan Truppe	1,655	45.3%	2.8%
Mississauga-Malton	No Incumbent	250	45.3%	0.6%
Niagara Centre	NDP MP Malcolm Allen	2,200	45.3%	4.1%
Nipissing-Timiskaming	Conservative MP Jay Aspin	5,475	45.3%	0.1%

Sault Ste. Marie	Conservative MP Bryan Hayes	5,760	45.3%	3%
Scarborough- Guildwood	Liberal MP John McKay	545	45.3%	1.1%
Thunder Bay-Superior North	Green Party MP Bruce Hyer	6,775	45.3%	20.5%
Timmins-James Bay	NDP MP Charlie Angus	7,190	45.3%	18.1%

Manitoba

Churchill- Keewatinook Aski	NDP MP Niki Ashton	35,465	40.3%	25.6%
Dauphin-Swan River- Neepawa	Conservative MP Robert Sopuck	12,575	40.3%	39.7%
Elmwood-Transcona	Conservative MP Lawrence Toet	6,525	40.3%	2.1%
Winnipeg Centre	NDP MP Pat Martin	8,640	40.3%	26%
Winnipeg North	Liberal MP Kevin Lamoureux	9,425	40.3%	0.4%
Winnipeg South Centre	Conservative MP Joyce Bateman	4,260	40.3%	4.6%

Saskatchewan

Battlefords- Lloydminster	Agriculture Minister Gerry Ritz	8,250	45.5%	37.9%
Desnethé-Missinippi- Churchill River	Conservative MP Rob Clarke	27,590	45.5%	1.5%
Prince Albert	Conservative MP Randy Hoback	13,320	45.5%	30.9%
Regina-Lewvan	No Incumbent	3,490	45.5%	1.3%
Regina-Qu'Appelle	Conservative MP Andrew Scheer	8,665	45.5%	14.5%
Regina-Wascana	Liberal MP Ralph Goodale	3,405	45.5%	6.1%
Saskatoon West	No Incumbent	8,210	45.5%	8.6%

Alberta

Edmonton Griesbach	No Incumbent	6,375	34.3%	15%
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British Columbia

Cariboo-Prince George	No Incumbent	11,220	49%	26.2%
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Courtenay-Alberni	Conservative MP John Duncan	5,795	49%	4.2%
Cowichan-Malahat- Langford	No Incumbent	5,445	49%	0.5%
Mission-Matsqui- Fraser Canyon	No Incumbent	6,475	49%	22.5%
Nanaimo-Ladysmith	No Incumbent	5,395	49%	4.9%
Esquimalt-Saanich- Sooke	No Incumbent	3,585	49%	1.8%
Skeena-Bulkley Valley	NDP MP Nathan Cullen	20,025	49%	20.7%
South Okanagan-West Kootenay	No Incumbent	3,875	49%	5.3%
Surrey Centre	NDP MP Jasbir Sandhu	2,760	49%	4.4%
Surrey-Newton	NDP MP Jinny Sims	1,365	49%	1.2%
North Island-Powell River	No Incumbent	7,030	49%	4.3%

Yukon

Yukon	Conservative MP Ryan Leef	5,375	57%	0.8%
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Northwest Territories

Northwest Territories	NDP MP Dennis Bevington	13,870	49.3%	13.7%
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—Source: *Assembly of First Nations*

Direct Link: <http://www.hilltimes.com/feature/hill-life-people/2015/07/20/assembly-of-first-nations-list-of-influential-ridings-among/42877>

Inuvialuit step closer to realizing self-government

IRC hopes to sign self-government AIP in June and have final agreement by 2016

[CBC News](#) Posted: May 25, 2015 5:36 AM CT Last Updated: May 25, 2015 7:13 AM CT



Nellie Cournoyea says self government will give the Inuvialuit oversight of everything from social housing to the treatment of mental health disorders. (CBC)

People in the Inuvialuit region are one step closer to getting their own government.

The Inuvialuit Regional Corporation says it has finalized a self-government agreement-in-principle with the Northwest Territories and federal governments.

The process is now waiting for the document to be signed. The IRC is trying to line up guests for a signing ceremony in Inuvik at the end of June.

Nellie Cournoyea, the corporation's chair and CEO, says self-government will give the Inuvialuit more oversight of services — everything from social housing to the treatment of mental health disorders.

But she cautions that the Inuvialuit won't be taking over all at once.

"What we would do is pick the most important issues according to our membership and deal with those as they come along so we're not putting too much of a burden on everyone," she says.

She says one goal will be to make mental health programming more accessible.

There's also a long approval process.

After the agreement-in-principle signing comes negotiation of the final self-government agreement, which requires the approval of the region's approximately 3,500 voting members.

Cournoyea hopes that vote will take place a year after the agreement-in-principle is signed.

"The agreement in principle is fundamentally advanced, so it shouldn't take a long time to negotiate to a final agreement," said Cournoyea.

But she says the upcoming elections might make that timeline too ambitious.

If Inuvialuit beneficiaries agree to it, the territorial government as well as the federal government also must take the agreement to cabinet, the legislative assembly and Parliament.

Direct Link: <http://www.cbc.ca/news/canada/north/inuvialuit-step-closer-to-realizing-self-government-1.3085812>

UN committee asks Canada to do more for indigenous people

18 hours ago



A woman holds a sign as several hundred indigenous people march through the streets of Toronto to bring attention to the plight of indigenous peoples in Canada, on June 24, 2010 (AFP Photo/Jemal Countess)

Montreal (AFP) - The UN Human Rights Committee said in a report Thursday the Canadian government is responsible for many inequalities affecting indigenous people in the country and urged it to do more to support natives.

The report comes after two of the country's opposition parties have pledged to implement the 2007 UN Declaration on the Rights of Indigenous Peoples, which the current government is criticized for not doing.

But the UN body that tracks civil and political rights pointed out Canada still has a lot of work to do for its indigenous people.

The commission asked Canada to urgently act to prevent discrimination against indigenous women and children, and made note of the disappearances and killings of women in indigenous communities.

The country needs to do more to address the abuse in detention of indigenous populations, as well as provide essential health care services, the committee said.

Canada's multitude of indigenous languages are at "risk of disappearance," and the country needs to implement recommendations from its Truth and Reconciliation Commission published last month, the body said.

In June, the commission called for increased funding for education of Canada's aboriginal population to fix the cultural damage done by Christian-run boarding schools for native populations and mixed-race children.

Canada and three other countries -- Australia, the United States and New Zealand -- were the only nations to vote against the UN indigenous text in 2007.

Canada's 1.4 million native people make up 4.3 percent of the country's total population.

Direct Link: <http://news.yahoo.com/un-committee-asks-canada-more-indigenous-people-214321450.html>

Indigenous Winnipeggers becoming more politically engaged, says group

Federal Liberal leader makes campaign-style stop in Winnipeg

[CBC News](#) Posted: Jul 23, 2015 9:50 AM CT Last Updated: Jul 23, 2015 4:40 PM CT



As Liberal Leader Justin Trudeau made a campaign-style stop in Winnipeg this week, a local non-partisan group that encourages indigenous people to vote says more aboriginal people in the city are becoming more engaged in politics.

Trudeau was joined by former Winnipeg mayoral candidate Robert-Falcon Ouellette and other local Liberal candidates on the Taché Promenade, in the city's St. Boniface area, as he kicked off the second day of his two-day visit on Thursday morning.

Among other things, Trudeau reiterated his party's commitment to a national inquiry into missing and murdered indigenous women if it forms government.

Trudeau told the crowd that it's important for Parliament to reflect the Canadian population, adding that having indigenous candidates on the ballot will help the community connect to federal politics.

The Liberals have 14 candidates in Manitoba, three of whom identify as aboriginal: Ouellette (Winnipeg Centre), Rebecca Chartrand (Churchill–Keewatinook Aski) and Dan Vandal (St. Boniface-St. Vital).

In total, there are 12 indigenous candidates running for the Liberals across Canada.

The NDP says it has a total of nine aboriginal candidates running across Canada as of Thursday afternoon. The Conservatives say they have three aboriginal candidates running for the party to date.

Indigenous voters 'do matter,' says group

With a federal election set for this fall, grassroots groups are rallying people, including indigenous communities, to become politically engaged.

A Winnipeg non-partisan group called Indigenous Rock the Vote has Facebook pages that engages people in political conversation and helps aboriginal people obtain the identification they need to vote in elections.

Organizer Sylvia Boudreau said the group saw more aboriginal people take part in Winnipeg's civic election last year.

"It was really empowering ... just to see people coming together like that, and realizing that yeah, they do matter," said Boudreau, who added that aboriginal voter turnout has historically been low.

"If the engagement increases, knowing the numbers of the population of the indigenous community, it could change it dramatically," she added.

Boudreau said voters should pay attention to the party platforms of any candidate they choose to vote for.

2nd visit to Winnipeg this month

This was Trudeau's second visit to Winnipeg this month. On July 4, he [held a meet and greet alongside Winnipeg South candidate Terry Duguid](#) and hosted a town hall meeting on open government.

Upon his arrival in Winnipeg on Wednesday, the Liberal leader checked out the Winnipeg Fringe Festival and visited the Main Street campaign office of Kildonan-St. Paul candidate MaryAnn Mihychuk.

During the noon hour Thursday, Trudeau and Ouellette chatted with people as they ate lunch at food trucks along Broadway.



Trudeau is flanked by Manitoba candidates on the Taché Promenade in Winnipeg's St. Boniface area on Thursday morning. (Jillian Taylor/CBC)

Among those who stopped to have pictures taken with the pair was Rebecca Moar, who said she voted for Ouellette in last year's civic election and plans to vote for the Liberals.

Moar said it's important to have indigenous political candidates because they would represent important issues that are important to them, such as missing and murdered indigenous women and girls and racism.

"I think honestly, Winnipeg is really racist. That is one major thing here," Moar said.

Winnipeg was named Canada's most racist city in a controversial Maclean's magazine article that remarked on deep racial division between aboriginal and non-aboriginal citizens.

Trudeau said he will return to Manitoba during his campaign, with a possible stop in a First Nation community.

Trudeau says no to Liberal-NDP coalition

Meanwhile, Trudeau rejected an idea — floated by NDP MP Nathan Cullen — of forming a coalition to defeat the Conservatives in this fall's election.

"There are a number of issues on which the Liberal Party of Canada and the NDP disagree in quite a fundamental level," Trudeau said Thursday.

"Although, of course, we are open to working with all parties in the house to pass good legislation and to ensure that Canadians' interests are served, there will be no formal coalition with the NDP."

Direct Link: <http://www.cbc.ca/news/canada/manitoba/indigenous-winnipeggers-becoming-more-politically-engaged-says-group-1.3165006>

Yedlin: Canada must move from rhetoric to action on First Nations

[Deborah Yedlin, Calgary Herald](#)

Published on: July 23, 2015 | Last Updated: July 23, 2015 8:19 AM MDT



Assembly of First Nations Chief Perry Bellegarde makes a speech to the audience of the Calgary Chamber at the Hyatt Regency. Christina Ryan / Calgary Herald

The great American author Mark Twain is credited with the axiom, “action speaks louder than words, but not nearly as often.”

It’s an axiom that is particularly applicable to the issues facing First Nations in Canada — both from the First Nations perspective and that of local, provincial and federal governments.

Let’s talk about some of those words.

Back in 2008, Prime Minister Stephen Harper stood up in the House of Commons and formally apologized on behalf of all Canadians for the Indian Residential School System.

But there was no follow from those words; Harper had an opportunity to make a difference, to make positive and real changes to the Indian Act or better yet, scrap it — but with three months to go before an election, it’s unlikely anything meaningful is going to happen on that front.

The same lack of action can be said to exist within the First Nations communities when it comes to the issues of energy development.

On the one hand, we hear words that appear to be supporting development — such as what was said by AFN National Chief Perry Bellegarde when he spoke to a room filled

with Calgary business executives on Wednesday — but when there are actions taken to stymie development, the words ring hollow.

“We are not opposed to development,” he said, pointing to the fact 19 of 634 First Nations bands in the country are oil and gas producers and just as concerned about getting their products to market as are the bigger players.

The challenge, he said, is giving First Nations assurances — in the context of the building of pipelines — that a situation such as what continues to unfold at Nexen’s Long Lake site can be appropriately mitigated; when that happens approvals will be granted for pipeline projects.

It seems that all roads these days seem to lead to the issue of energy infrastructure, and thus it was no surprise Bellegarde brought up the recently signed Canadian Energy Strategy and what he saw the role of First Nations as the strategy is built out.

“When we talk about moving forward and developing a national energy strategy ... you need to involve First Nations people at every step of the way. And build that relationship because if you don’t there will be legal challenges from people on the ground. We are not opposed to development ... even the Tsilhqot’in say that because they want access to jobs, employment opportunities and wealth creation but we still want to respect the land, the water and the environment as well,” said Bellegarde.

Presumably, the Tsilhqot’in — who stand to benefit from the potential of a liquefied natural gas industry — are interested in participating the almost \$2 billion in procurement contracts awarded to Aboriginal groups by oilsands companies every year.

But the reality is — as the Rolling Stones famously sang — “You can’t always get what you want.”

It’s all about creating a balance.

And that’s something Bellegarde appears to be aiming for — with one of his initiatives in that regard being a First Nations forum to be held next February as a way to find common ground with respect to resource development.

“The idea of the forum came about from some chiefs calling me and saying we need to discuss the pipeline issue, the mining issue, the forestry issue. How do we get involved because we are getting picked off one by one. It’s part of working together,” said Bellegarde while acknowledging there are some chiefs who won’t support the forum because they are opposed to something like pipeline development.

Bellegarde’s challenge — not unlike previous AFN Chiefs — continues to be the need to build consensus among 634 First Nations speaking 58 different languages while also creating a positive relationship with provincial leaders across the country which includes access to premiers and cabinet officials.

What's interesting, however, is if conversations had during the recent Stampede Week was any indication, there seems to have been a sea change in terms of the need — one could even call it an urgency — to move forward towards resolving the outstanding issues with First Nations and Aboriginal groups across the country.

There is a general frustration within the energy sector of the lack of involvement and initiative taken by the federal government on this issue — and it is clearly shared by Bellegarde.

“The Crown has the obligation for duty to consult ... that's clear to the Supreme Court. Both levels of government — federal and provincial ... they have to be doing a more concerted effort to make sure that's in place. What we are starting to see though, because there hasn't been enough focus on that issue, industry is stepping up to the plate. But really, the Crowns have to do more,” said Bellegarde.

Or, as has been said by industry officials — the energy sector has been carrying the bag for the Crown for a long time. It has also been trying to bridge the education and skills gap — whether working with the Fort McKay First Nations by providing equipment needed for training purposes or building a small high school in Conklin, Alberta so that students can finish high school in that community, rather than leave their families and go to Fort McMurray.

It's also worth pointing out that Alberta — as a result of the creation of the Alberta Energy Regulator and the need for the duty to consult to remain a government function — a unique process has been created between the AER and what's called the Aboriginal Consultation Office.

Alberta's approach, said Greg Stringham of the Canadian Association of Petroleum Producers on Wednesday, could be seen as a model for other provinces to follow.

But in the meantime, Bellegarde has big problems to solve for his 1.4 million constituents across the country who continue to try to live in two worlds — one that maintains their own Aboriginal traditions and the other — the secular Canadian one. Negotiating treaty rights, making education a priority and addressing other systemic issues won't happen overnight. Nor is it easy to make progress with 648 entities when governance practices — at best — are uneven.

The time might just be right for Bellegarde because the discussions about the need to address the challenges facing Canada's First Nations are happening more frequently across the country and no longer behind closed doors.

But as Twain's axiom should remind us — it all has to go beyond words and translate into action — constructive action from all sides.

Direct Link: <http://calgaryherald.com/business/energy/canada-must-move-from-rhetoric-to-action-with-respect-to-first-nations>

N.S. First Nations group suggests voting for anyone but Harper

TOM AYERS CAPE BRETON BUREAU

Published July 22, 2015 - 7:29pm

SYDNEY — A Nova Scotia aboriginal advocacy agency is not calling for an outright anti-Conservative campaign in the upcoming federal election.

But the Mi'kmaq Rights Initiative is urging aboriginals to cast ballots, and is strongly hinting that a vote for any party other than the one led by Prime Minister Stephen Harper might help in the fight against proposed federal cuts to social assistance.

“By the looks of it, the Conservatives are not doing well, and there’s three months to the election, so we’re just waiting on the edge of our seats,” said Eskasoni Chief Leroy Denny.

“It’s pretty obvious Harper is not working well with First Nations across the country. He’s burned so many bridges.”

In a note to communities sent at the end of June, the Mi'kmaq Rights Initiative outlined aboriginal concerns about the federal government’s proposal to align aboriginal welfare rates with those of the provinces.

Denny said that would mean significant reductions in social assistance payments for aboriginals. Some estimates indicate that welfare cheques could be cut in half.

Nova Scotia Mi'kmaq chiefs have joined with their counterparts in other Maritime provinces in seeking leave to appeal to the Supreme Court of Canada after a lower court ruling said the government could change its decades-old policy on aboriginal social assistance.

The Mi'kmaq Rights Initiative note, published in the Membertou community newsletter, says even if the Supreme Court won’t hear the appeal, a federal election is expected this fall and a government not led by Harper might reverse the policy.

Denny, whose portfolio on the assembly includes leading on social assistance issues, said Nova Scotia chiefs want to encourage aboriginals to vote, and the message included in the community note could be considered a strong hint.

He said all but one of the federal party leaders made presentations at a national Assembly of First Nations chiefs meeting a couple of weeks ago.

“Mulcair showed up, May showed up, Trudeau — they all shared their visions and platforms for the First Nations, and none of the Conservatives showed up,” he said.

“So what does that tell you? I don’t want to say we’re campaigning against the Harper government, but the people know already.”

Nationally, First Nations are upset with the Conservatives over the government’s passage of Bill C-51, which Denny said would take away aboriginals’ right to protest, and over what they say is a lack of action on residential school survivors, missing and murdered indigenous women and treaty implementation.

The Supreme Court has not yet said whether it will hear an appeal on the proposed social assistance policy, said Denny.

But the Assembly of Nova Scotia Mi’kmaq Chiefs has developed best-case and worst-case scenarios to prepare for the outcome.

“Hopefully ... with a federal election this fall, if the new government comes in, or it’s not the Conservatives, the government will reverse the planned social assistance cuts,” he said.

“This is why it’s important for Mi’kmaq to go out and vote. The chiefs and assembly are really encouraging the people to go out and vote in federal elections, so that we can change the present government and its policy positions. That’s what we’re hoping for.”

Membertou Chief Terry Paul, co-chair of the provincial assembly of chiefs, said he wasn’t aware of the hinted campaign against the Conservative government and was surprised the message was included in the Membertou newsletter.

“We like to stay apolitical here because we have to work with all the parties,” he said.

“We have to work with the government. It doesn’t matter what party is in.

“As far as who people vote for, that’s an individual right.”

Direct Link: <http://thechronicleherald.ca/novascotia/1300839-n.s.-first-nations-group-suggests-voting-for-anyone-but-harper>

Aboriginal Sports

Funding announced for aboriginal youth sports in Manitoba

Manitoba Liquor and Lotteries to give \$375K over next 3 years

[CBC News](#) Posted: Jul 23, 2015 3:15 PM CT Last Updated: Jul 23, 2015 3:15 PM CT



Children and youth attend a recreation and sports funding announcement at Old Exhibition Grounds in Winnipeg on Thursday. (Gary Solilak/CBC)

Manitoba Liquor and Lotteries is giving \$375,000 to aboriginal youth recreation and sports programs over the next three years, Sport Minister Ron Lemieux announced in Winnipeg on Thursday.



Minister of Sport Ron Lemieux says Manitoba Liquor and Lotteries will give \$375,000 over next three years to aboriginal youth recreation and sport. (Gary Solilak/CBC)

The initiative will help programs such as the Winnipeg Aboriginal Sport Achievement Centre (WASAC) and Manitoba Aboriginal Sport and Recreational Council (MASRC) with summer programming.

The money will go to providing transportation, sports equipment and snacks for children from more than 100 schools in Manitoba. Participants will also be given the chance to learn more about aboriginal culture.

Lemieux focused on education when he spoke to the dozens of children gathered at the Old Exhibition Athletic grounds on Thursday.

"Scoring goals, shooting hoops, making baskets, playing floor hockey, winning games — that's really not what it's all about. It's important to play hard, have fun, be respectful of each other. But really, what it's about is making better people of us all, making you leaders," Lemieux said.



Melvin Magpantay with the Manitoba Aboriginal Sport and Recreation Council talks about how new funding can help at-risk aboriginal youth. (Gary Solilak/CBC)

Melvin Magpantay is with the Manitoba Aboriginal Sport and Recreation Council (MASRC). He is hopeful that the increased funding will help at-risk aboriginal children and youth.

"First and foremost, it's the health factor. There's a high rate of obesity that's really rising and rising as the years progress. We're trying to combat that," said Magpantay.

"The most important one, I think, is peer-to-peer relationships. When they're in with good role models, they tend not to fall into traps that youth at risk can fall into."

Magpantay said he is grateful for the money because MARSC has struggled to think of creative ways to use their limited funding. He hopes the money, which works out to \$125,000 per year, will help create healthy and active lifestyles for youth in the city and those living on reserves.



Children and youth listen to the funding announcement at Old Exhibition Grounds in Winnipeg on Thursday. (Gary Solilak/CBC)

Direct Link: <http://www.cbc.ca/news/canada/manitoba/funding-announced-for-aboriginal-youth-sports-in-manitoba-1.3165409>

Energy, the Environment & Natural Resources

Nexen Energy pipeline spill prompts environmental protection order

Alberta oil pipeline cleanup covers area of 2 CFL football fields

[CBC News](#) Posted: Jul 18, 2015 8:48 AM MT Last Updated: Jul 18, 2015 4:53 PM MT



A spill was discovered Wednesday, July 15, 2015 at Nexen Energy's oilsands facility near Long Lake, south of Fort McMurray in Alberta. (Larry MacDougal/CP)

Alberta's energy regulator has issued an environmental protection order after a massive pipeline spill in the northern part of the province earlier this week.

The order directs Nexen Energy to contain the spill, which saw five million litres of bitumen, sand and water released at the company's Long Lake oilsands facility near Fort McMurray.

It also instructs Nexen to alert affected parties and develop a cleanup plan.

In a public apology issued Friday, the Calgary-based company said that the spill had already been contained and was in the process of being cleaned up.

The energy regulator is now investigating the spill, which was discovered by a contractor Wednesday. It is not known how long the leak had been ongoing before it was found. Nexen said the warning system for a pipeline installed last year failed to detect a break.

"We are deeply concerned with this," said Ron Bailey, Nexen's senior vice-president of Canadian operations. "We sincerely apologize for the impact this had caused."

The material leaked through what Bailey says was a "visible burst" in the pipeline, a double-walled, high-pressure line installed in 2014. Bailey said the line was shut down immediately after the leak was discovered.

The detection system did not work in this case, so it isn't known how long the substance was leaking. A contractor walking along the pipeline discovered the spill.



Ron Bailey, senior vice president of Canadian operations for Nexen, apologized for the spill. (CBC)

"This is a modern pipeline," Bailey said. "We have pipeline integrity equipment, some very good equipment," he said. "Our investigation is looking through exactly why that wasn't alerting us earlier."

The spill covers an area of about 16,000 square metres, the size of approximately two CFL football fields. Bailey said it is mostly contained within the pipeline's immediate area.

The area can only be reached by a winter access road, so the company had to build a road into the site. Bailey said vacuuming of the oil started Friday. The site is contained by berms and other abatement equipment.

Bailey declined to name the company that manufactured the pipeline.

Despite the scope of the incident, Alberta Premier Rachel Notley said pipelines are still the best way to transport oil and gas.

"For instance, in Quebec, they know full well that rail is much more problematic a transportation method," Notley told CBC's *Edmonton AM* on Friday.

"Even within this unfortunate accident, which I'm troubled by."



This photo shows the location of the spill relative to the oilsands facility. (Terry Reith/CBC)

Notley is attending the Council of the Federation meeting in St. John's, where premiers agreed to a national energy strategy.

She said her government is getting regular updates about the spill.

"We'll be doing an investigation into what went wrong and what happened with respect to how long the leak was in place and whether everything was done to catch it as soon as it could be, as well as to prevent it at the outset," she said.

"Unfortunately, there's nothing we can say except that we are going to learn from this."

'Extremely serious' impact

First Nations groups in northern Alberta are calling for tighter environmental regulations on pipelines, saying they are concerned that more spills will happen in the future.

A spokesman for the ACFN said a spill this big will have an "extremely serious" impact on the muskeg, which is a source of aboriginal medicines, berries and wild game.

"There is no way to clean or reclaim the muskeg," said Eriel Deranger in a news release Friday. "Destruction and contamination like this that directly affects a key component of our ecosystems is affecting First Nations' ability to access lands and territories for hunting, fishing, gathering and trapping rights, rights protected by both the Constitution and our treaties."

Adam said the spill is "dangerously close" to the Clearwater River, which flows directly into the Athabasca River.

"The repercussions from the incident could potentially be felt far and wide by those that rely on the Athabasca basin," he said.

He said both pipeline companies and government need to commit to better environmental standards, and also called for a better consultation process for projects that could impact aboriginal groups.

"I think it's time for the government and industry to come to terms with the fact that the rights and title of First Nation people are interdependent with flourishing, clean and healthy eco-systems," he said.

Robert Cree, an elder with the Fort McMurray First Nation, said he was "shocked, but not surprised" by the news of the pipeline break.

Cree, who has hunted in the area now affected by the spill, worries that even after the cleanup is completed, the chemicals will have a lasting effect on the animals living nearby.

"How are they going to sustain the wildlife, how are they going to prevent the wildlife from getting into the area?" he said.

Saturday, the Wood Buffalo Environmental Association said it has seen no impact on air quality in the wake of the spill.

In April 2011, a Plains Midstream Canada ULC pipeline leaked 4.5 million litres of crude oil near a First Nations community in northwest Alberta.

That leak was the largest in the province in 35 years. It contaminated more than three hectares of beaver ponds and muskeg in a densely forested area.

Direct Link: <http://www.cbc.ca/news/canada/edmonton/nexen-energy-pipeline-spill-prompts-environmental-protection-order-1.3158739>

'It makes me feel sick': Local First Nations survey Nexen pipeline spill damage



Emily Chan, CTVNews.ca

Published Sunday, July 19, 2015 10:24AM EDT

As crews work to clean up a massive pipeline spill in Alberta, local First Nations have been left to survey the damage to the land where they've lived for generations.

Over the weekend, crews worked to vacuum up 5 million litres of oil emulsion that seeped out of a breached Nexen Energy pipeline south of Fort McMurray.

It is unclear how and when the spill began, as the company's spill-monitoring system failed to spot the leak when it started.



A Nexen-supplied image of a pipeline oil spill near the Long Lake oil sands operation is shown at a press conference in Calgary, Alta., Friday, July 17, 2015. (Larry MacDougal / THE CANADIAN PRESS)

It wasn't until Wednesday that a contractor noticed the mixture of sand, oil and water escaping from the pipe. By that time, enough emulsion had spilled to fill two Olympic-sized swimming pools.

Local indigenous people say the scale of the damage is devastating.

"It makes me feel sick," Robert Cree, a First Nations leader, told CTV Edmonton. "It hurts you."

Cree has spent most of his life living near Gregoire Lake, a short distance from where the spill occurred. He said he and his brother regularly use the surrounding land for fishing and hunting.

"I haven't even worked myself up to a point where I want to go see what (the spill) looks like," Cree's brother, Alden, said.

At the spill zone, Nexen crews have built a fence to keep wildlife away from the seepage, and are using a large hole to collect oil and pump it out. They say they plan to dig a second hole for the same purpose.

Nexen's senior vice-president of Canadian operations, Ron Bailey, apologized for the spill on Friday, and said the company will look into why the automated-monitoring system didn't detect it.

The company said it also plans to investigate the full extent of the environmental damage.

In his remarks on Friday, however, Bailey said the leak did not immediately affect any people.

Noting that the closest homes to the spill are 15 kilometres away, in the community of Anzac, Bailey said: "There's no residences here, so there was no impact to that.

"There's no human impact here, immediately."

For the Cree brothers, Bailey's assessment is wrong. They say the spill does affect people in their communities and families.

Local band councillor Byron Bates said he supports "responsible" oil extraction, but his main concern is keeping the land safe for generations to come.

"What we care about is if the land's still going to be useable for our purposes in 50 years, when all the oil companies are gone," he said.

With files from CTV Edmonton's Josh Skurnik and the Canadian Press

Direct Link: <http://www.ctvnews.ca/canada/it-makes-me-feel-sick-local-first-nations-survey-nexen-pipeline-spill-damage-1.2476460>

'Grossly Misinformed': First Nations Want Answers to 1.3 Million Gallon Spill in Alberta

[ICTMN Staff](#)

7/20/15

Special trucks were hard at work vacuuming up an oil-emulsion spill the size of three football fields on July 19 as Nexen Energy apologized for the pipeline rupture that sent 1.3 million gallons of mixed sand, bitumen and water into the muskeg.

The spill, discovered on July 15 by a contractor, did not register on what the company had thought was a "fail-safe" high-tech detection system. Nor did the state-of-the-art construction—the brand-new pipeline was installed only last year—stand up to whatever caused it to burst and let loose the volume of two Olympic-sized swimming pools of muck.

"This is a modern pipeline," Ron Bailey, Nexen's senior vice-president of Canadian operations, told the Canadian Press. "We have pipeline integrity equipment, some very

good equipment," he said. "Our investigation is looking through exactly why that wasn't alerting us earlier."

The company apologized for the breakage.

"We are deeply concerned with this," said Ron Bailey, Nexen's senior vice-president of Canadian operations, according to CBC News. "We sincerely apologize for the impact this had caused."

The Alberta Energy Regulator (AER) issued an Environmental Protection Order to Nexen, directing the company to contain the spill, identify and notify affected parties, and test the area for hydrocarbons and chlorides; develop plans to manage the body of water near where the spill occurred, reduce or eliminate affects on wildlife, and map out remediation methods. The company must also post daily public progress reports on its website and submit a final report to the AER within 30 days of completing all the work involved.

Fort McMurray First Nation, whose treaty rights encompass some of the spill area, want Nexen to do better than that. When the company is gone, in however many decades it takes, they want the area to be left as pristine as when the company found it.

"Our biggest concern is the land," said Fort McMurray First Nation band councilor Byron Bates to the [Canadian Press](#). "In 50 or 70 years, the oil companies are going to be gone. We want to be able to use our land again. Our biggest concern is to make sure it's brought back to pristine condition."

The fear, of course, is that the likelihood of that degree of remediation is about as remote as the area of the spill.

"There is no way to clean or reclaim the muskeg," said Athabasca Chipewyan First Nation spokesperson Eriel Deranger in a news release quoted by [CBC News](#) on July 18. "Destruction and contamination like this that directly affects a key component of our ecosystems is affecting First Nations' ability to access lands and territories for hunting, fishing, gathering and trapping rights, rights protected by both the Constitution and our treaties."

The spill endangers the ecosystem, said Athabasca Chipewyan First Nation Chief Allan Adams in a statement quoted by the [National Observer](#).

"A spill this size into the Muskeg, which is an important part of the eco-system in the region and houses many of our medicines, berries and habitat for species our people rely on for sustenance, is extremely serious," Adams said. "The muskeg are a part of the basin and feed into the groundwater system. The location of the spill is dangerously close to the Clearwater River that flows directly into the Athabasca River. The repercussions from the incident could potentially be felt far and wide by those that rely on the Athabasca Basin."

First Nations as far away as British Columbia echoed those concerns.

"It's incredibly disturbing to know that this spill went undetected for a significant period of time. We're not sure how long it took for the volume that is being reported to leak out," said Union of B.C. Indian Chiefs Grand Chief Stewart Phillip in Vancouver, according to the *National Observer*. "We're constantly told that there are world-class systems in place that closely monitor the operations of all oil carrying pipelines, and clearly that's not the case. We're being grossly misinformed by industry."

Read more at <http://indiancountrytodaymedianetwork.com/2015/07/20/grossly-misinformed-first-nations-want-answers-13-million-gallon-spill-alberta-161144>

First Nations coastline study pinpoints Bras d'Or Lake erosion

Eastern side of lake most vulnerable to wave, wind erosion

[CBC News](#) Posted: Jul 21, 2015 5:47 PM AT Last Updated: Jul 22, 2015 11:07 AM AT



Children play on the coastline of Bras d'Or Lake. A new study shows First Nations communities along the lake are vulnerable to climate change due to rising water and wind. (Joan Weeks/ CBC)

Cape Breton's First Nations communities are reviewing a climate change study that identifies the parts of Bras d'Or Lake coastline most vulnerable to flooding and erosion.

The first phase of the study, called ["Impacts of Climate Change and Sea Level Rise on the Mi'kmaq Communities of the Bras d'Or Lakes,"](#) found eastern sections of the lake's coastline will be most affected by climate change.

The highest erosion rate of the study, done by the Unama'ki Institute of Natural Resources, was observed in along the eastern shore of Chapel Island. Malagawatch and Eskasoni are also looking at increased shoreline erosion.

Water levels on the lake are expected to rise 90 centimetres by the year 2100.

"Chapel Island and Malikewej will be the most impacted by rising sea levels. Specifically, the low lying areas of Chapel Island on the south side of the island in vicinity of many cabin locations will be experiencing storm-surge flooding several times per year by year 2030," the report says.

Real Daigle, environmental consultant on the project, says the bigger problem areas are on those shores affected by northeasterly and easterly wind directions and prone to higher wave action. That will intensify the erosion problems, he said.



A partially submerged strip of land along the coastline of Bras d'Or Lake. A new study shows the effect of climate change on the lake. (Joan Weeks/ CBC)

LIDAR mapping technology was used to illustrate the anticipated changes, he said.

"By using Lidar, we can reproduce a storm surge event and see, well, here's how that storm will look like 20 years from now or 30 years from now so it kind of immediately raises awareness. People recognize that there is a risk there and they need to seriously start to think about some adaptation.

Daigle says many of the study's findings can be applied to any properties along Bras d'Or Lake, not just those in First Nations communities.

The next stage of the study will create models of the worst-case scenarios. The study was undertaken to help the communities plan for future land use, meet infrastructure needs and protect culturally and historically significant areas.

Direct Link: <http://www.cbc.ca/news/canada/nova-scotia/first-nations-coastline-study-pinpoints-bras-d-or-lake-erosion-1.3162286>

Opinion: First Nations seek balance between environment and economy

By Karen Ogen, Special to the Vancouver Sun July 21, 2015



Whether it be fracking, pipeline or terminal issues, First Nations are overcoming a systemic exclusion from these opportunities and are rising to the challenge of what it takes to conduct a proper assessment, Karen Ogen writes

I am a strong believer that in today's British Columbia — in an economy that has long rested on a foundation of resource development — environmentalism must mean more than just saying no.

I believe environmentalism must mean working hard to establish a higher standard. It needs to be about determining what is important, and never relinquishing those values or principles. It must also mean having hard conversations about the projects we are willing to accept, those we are not and the real reasons why.

Our people signed in December a \$2.8-million agreement with the province to support the Coastal Gas Link LNG pipeline. As part of this, we have also negotiated access to \$30 million in training and education funds.

We signed that agreement for two reasons.

First, and most important, we are confident the project will meet our standards for environmental protection. Wet'suwet'en people have been engaged in the resource economy for a long time through forestry activities. In my people's territory, forestry has had more negative impact than a natural gas pipeline ever will. That is not something I say lightly. It is a conclusion based on a careful analysis of the facts.

To help ensure our land is protected, the agreement includes key provisions such as \$30 million for an Environmental Stewardship Initiative under which Wet'suwet'en people will conduct important environmental work in partnership with the provincial and federal governments.

The second reason we signed that agreement is because it will mean important revenues and opportunities for our people. It will help to ensure we can stand on our own two feet. For the first time in my memory, our community will have more good-paying jobs than it has people.

Despite our careful approach, we have been attacked by critics within our community and beyond. Public supporters have been hard to find, even though there are many First Nations signing economic agreements with government and industry throughout the province.

I have long believed it is short sighted to turn down projects such as this before understanding the true risks and benefits, that is just an easy way to avoid dealing with complex issues. I also know it is a certain path toward a life of continued poverty.

There is no doubt sustainability means protecting our environment. But sustainability also means ensuring our people have access to real opportunities and a decent standard of life.

That's not just my approach. It's one that other First Nations are following as they seek to balance the sustainability of their people and that of the environment.

Take for example the Squamish Nation, which is now considering whether to offer its support for an LNG export facility being proposed for their territory by Woodfibre LNG.

Squamish is breaking important new ground, as it has subjected Woodfibre's proposal to its independent environmental assessment. As part of that process, Squamish recently assembled a list of conditions it will need the project to fulfil before it will allow the project to happen.

By subjecting Woodfibre LNG to its review, the Squamish Nation is now holding the project to a higher standard on environmental protection than we might otherwise have seen from the provincial or federal governments.

I know this is a complex issue, and one that stirs many emotions. I also know the conversation looks much different when people have all the facts.

For that reason, I am working to form a First Nations LNG Alliance that will not only advocate for First Nation interests, but also help people understand how like-minded First Nations can collaborate to raise the bar on environmental protection.

My nation has also produced a video that looks at all aspects of LNG production, from extraction all the way to export. That video can be seen at (<http://wetsuwetenfirstnation.ca/2015/07/05/nis-tsediilh-moving-forward-film/>). The most important message it delivers is that we must put our trust and our faith into First Nations to manage the effects of these projects in their respective territories.

Because the bottom line is this: Whether it be fracking, pipeline or terminal issues, First Nations are overcoming a systemic exclusion from these opportunities and are rising to the challenge of what it takes to conduct a proper assessment.

We are balancing environmental protection with economic opportunity.

We are finding a way.

We are moving forward.

Karen Ogen is Chief of the Wet'suwet'en First Nation.

Direct Link:

<http://www.vancouversun.com/technology/Opinion+First+Nations+seek+balance+between+environment+economy/11231697/story.html>

Ekati mine expansion in N.W.T. doesn't need Nunavut review: feds

Kitikmeot Inuit Association wants a separate, Nunavut-led review of expansion project

By Guy Quenneville, [CBC News](#) Posted: Jul 22, 2015 12:11 PM CT Last Updated: Jul 22, 2015 3:11 PM CT



The Kitikmeot Inuit Association wants a Nunavut-led review of the Jay project because it's located within the Lac de Gras watershed, and all water from the watershed goes to the Coppermine River, a popular canoeing destination and source of drinking water and fish for the Inuit. (Dominion Diamond Corporation)

The federal government says the proposed expansion of the N.W.T.'s Ekati diamond mine doesn't need a second environmental review.

That's good news for Dominion Diamond Corporation, which hopes to begin construction on the new open pit in the second half of 2016.

But it's not what the Kitikmeot Inuit Association wanted. It had requested that Nunavut's chief regulator, the Nunavut Impact Review Board, do its own review of the Jay project. That review would come on top of the environmental assessment currently being carried out by the N.W.T.'s Mackenzie Valley Environmental Impact Review Board (MVEIRB).

The KIA wants the Nunavut review because the Jay project, located south and west of Nunavut's western border with the N.W.T., lies within the Lac de Gras watershed. All water from the watershed goes to the Coppermine River, a popular canoeing destination and source of drinking water and fish for the Inuit of Kugluktuk.

In [a letter dated July 13](#), Bernard Valcourt, the minister of Aboriginal Affairs and Northern Development, turned down the KIA's request, saying he's confident the MVEIRB process will take into account the concerns of the Kitikmeot Inuit.

"Dominion Diamond agrees with Minister Valcourt's decision, which is a vote of confidence in the robust and thorough process carried out by [MVEIRB]," said Elliot Holland, Dominion's vice-president of projects and business development.

"It is also a reflection of the significant engagement on this project with the full range of stakeholders in both Nunavut and the Northwest Territories."

Stanley Anablak, the president of the Kitikmeot Inuit Association, could not be reached for comment.

The review board will hold a public hearing in Kugluktuk, said Valcourt.

His decision is "consistent with the federal government's stated position of 'one project, one assessment,'" Valcourt added.

Tom Hoefer, the executive director of the N.W.T. and Nunavut Chamber of Mines, said one environmental assessment can still take into account transboundary concerns.

"[That] was successfully demonstrated during the Diavik [assessment] process when the KIA provided their input on the same concern about potential effects on the Coppermine River," Hoefer said.

Time is of the essence for Dominion Diamond: the company wants to begin mining from the Jay pit before Ekati's existing reserves run out in 2020, and avoid laying off workers. The expansion is expected to add 10 years to the mine.

Direct Link: <http://www.cbc.ca/news/canada/north/ekati-mine-expansion-in-n-w-t-doesn-t-need-nunavut-review-feds-1.3163587>

Perry Bellegarde touts value of aboriginal input for oil and gas industry

Assembly of First Nations national chief speaks to Calgary Chamber of Commerce

[CBC News](#) Posted: Jul 23, 2015 10:45 AM MT Last Updated: Jul 23, 2015 11:10 AM MT



Perry Bellegarde, the national chief of the Assembly of First Nations, told an audience at the Calgary Chamber of Commerce that aboriginal Canadians have a unique view of the world that could help Alberta's energy industry grow sustainably. (CBC)

The national chief of the Assembly of First Nations is promoting the value of the aboriginal perspective to energy industry leaders.

Aboriginals have a lot to offer the oil and gas industry, and not only as workers, Perry Bellegarde told an audience at the Calgary Chamber of Commerce on Wednesday.

"My message is simple to energy and governments — before you build anything, build a relationship with indigenous peoples," he said.

Bellegarde says his goal is to get aboriginal people educated and employed within the energy industry to help tackle poverty, but also so that they can be part of the development process.

He says aboriginal Canadians also have a unique view of the world that could help Alberta's energy industry grow sustainably.

"We also bring that respect for the land and the water, so it's balancing the economy and the environment and getting more First Nations people involved at your board of directors, getting more First Nations people involved in your management teams," he said.

"Relating to our world view in terms of the balance, there is only one economy but there is only one environment so finding that balance."

Chamber of Commerce CEO Adam Legge says it's vital for business and industry to better understand the aboriginal perspective and treat First Nations members as partners.

"That enables economic development, and it enables employment opportunities. It enables environment protection of sensitive lands ... not only within traditional areas but this country overall."

Bellegarde is planning to host a national energy forum next year with the hope of having an impact on future development.

Direct Link: <http://www.cbc.ca/news/canada/calgary/perry-bellegarde-touts-value-of-aboriginal-input-for-oil-and-gas-industry-1.3165040>

Nishnawbe Aski Nation insists on separate talks with Ontario on energy issues

[CBC News](#) Posted: Jul 23, 2015 2:43 PM ET Last Updated: Jul 23, 2015 2:46 PM ET



A pan-Canadian task force has been established, including a number of provinces and territories, that will examine ways to reduce the use of diesel generation to provide power to remote communities. The Nishnawbe Aski Nation says it wants to hold separate talks with the Ontario government. (Lisi Niesner/Reuters)

Not everyone is happy about a recently announced pan-Canadian task force on diesel fuels in remote communities.

The Nishnawbe Aski Nation says it's been trying to deal with electricity issues in its communities for years, and wants separate negotiations with the Ontario government.

In a statement, NAN said some of its member First Nations want to accelerate their energy developments and can't wait for the new process to get going.

"It is NAN's position ... that the unique nature of our territory, demography and remoteness justify a separate negotiations table within the Ontario round-table or [pan-Canadian] task force as NAN First Nations," the statement said.

"[The First Nations'] energy groups' progress cannot be impeded by an all-Ontario or [pan-Canadian] approach."

Ontario, Manitoba, Quebec, Newfoundland and Labrador, Northwest Territories and Yukon established the task force, which will prepare a report that examines efforts that have been, or are currently, underway to reduce diesel use in remote communities, among other things.

The report will also make recommendations on next steps.

NAN said 23 of its communities are dependent on diesel generating systems.

Connection brings stability

Meanwhile, the chair of Wataynikaneyap Power said she's applauding the government's announcement.

Margaret Kenequanash said her conglomerate of 20 First Nations communities has been working with government for years to expand grid connection in northwestern Ontario

Connecting the remote First Nations in this region will bring stability, she said.

"Their current outages that they face today pose some problems on daily living, such as water, food, shelter," Kenequanash noted.

"[It] also does not allow for growth in the community, when it comes to business and economic development initiatives."

Reducing First Nations reliance on diesel fuel will save more than \$1 billion in avoided energy costs, she added.

NAN is calling on the province to provide a timeline on connecting remote NAN First Nations to the grid.

The organization also asserts that it "will own and operate energy infrastructure assets and NAN First Nations can invite external companies to be their partners, where appropriate."

Direct Link: <http://www.cbc.ca/news/canada/thunder-bay/nishnawbe-aski-nation-insists-on-separate-talks-with-ontario-on-energy-issues-1.3164626>

Land Claims & Treaty Rights

Malahat First Nation purchases traditional territory, triples in size

The multi-million-dollar deal took over a year to negotiate, chief says

[CBC News](#) Posted: Jul 17, 2015 12:27 PM PT Last Updated: Jul 17, 2015 1:48 PM PT



The Malahat First Nation is located near the town of Mill Bay, B.C., about 40 kilometres north of Victoria. (Google Maps)

The Malahat Nation near Victoria, B.C. has bought 525 hectares which it considers to be part of its traditional territory, more than tripling the size of its land in the process.

Unlike many other First Nations, the Malahat decided to buy the land formerly known as Bamberton, including Oliphant Lake, instead of heading to court to secure it.

Malahat Nation Chief Michael Harry says they worked for over a year to acquire the land, which is worth \$37.5 million.

"Now that we're owners of it, it just kind of gives us that comfort of knowing it's ours," said Harry. "Instead of fighting, we could spend that much money in legal fees and end up with nothing."

A loan from the First Nations Finance Authority helped the Malahat secure the financing to make the purchase.

Harry says he hopes the land will soon provide long-term opportunities for his people.

"What we will do over the next couple of years is start having conversations with the tenants in there about how we can start getting our own people involved into the employment that's currently taking place," said Harry.

The land is currently being used as an industrial site, but the Malahat Nation says it will also explore other opportunities such as tourism and housing.

The Malahat First Nation has close to 300 members, 135 of which live on Malahat lands.

Direct Link: <http://www.cbc.ca/news/canada/british-columbia/malahat-first-nation-purchases-traditional-territory-triples-in-size-1.3156937>

Alberta First Nations drop fight against Site C

Athabasca and Mikisew tap out as federal challenges begin this week

Matt Preprost / Alaska Highway News
July 19, 2015 02:18 PM



Another pair of First Nations has withdrawn from its legal challenges against the Site C dam.

The Athabasca Chipewyan First Nation and Mikisew Cree First Nation quietly dropped their judicial review of the dam on July 16, court records show. The case was to begin in federal court Monday.

The two Alberta nations had filed suit against BC Hydro and the federal government over approval of the \$8.8-billion dam on the Peace River. The bands argued an environmental review of the project did not consider downstream impacts on the Peace Athabasca delta, part of their traditional land.

The two nations, signatories to Treaty 8, said the delta has been devastated by drastically lowered water levels since the construction of the WAC Bennett dam in the 1960s.

The delta, declared a world heritage site in 1983, is home to a number of threatened wildlife species, and includes lands traditionally used by the nations for hunting and fishing.

Calls to the two bands, and their lawyer, have not yet been returned.

When the two nations filed suit in November 2014, Athabasca Chief Allan Adam said very little consideration has been given to studying the impacts of hydroelectric development on the Peace River.

BC Hydro completed the Peace Canyon Dam in 1980, and has said it hopes to break ground this July on the first phase of construction work on Site C, seven kilometres southwest of Fort St. John

“When they built the Bennett dam, no one thought about how the delta might be affected,” he said. “No one thought about how First Nations might be affected. Once the dam was built, it was too late to address our concerns. We are worried that history is repeating with Site C.”

This is the second First Nations legal challenge against the dam to be dropped this month.

Earlier this month, the McLeod Lake Indian Band withdrew from a BC Supreme Court challenge against the dam. The band had joined with the Prophet River and West Moberly First Nations seeking to overturn provincial approval for the dam, but dropped out July 2, little more than a month after hearings in that case wrapped up in May.

A notice from the band at the time did not reveal why it left the lawsuit, only saying it had agreed with BC Hydro to withdraw its claims.

Justice Robert Sewell has not yet rendered his decision in that case.

Sewell did, however, dismiss a similar lawsuit July 3 made by the Peace Valley Landowner Association who argued the province ignored critical economic recommendations made by a federal-provincial review panel in approving the dam.

The landowners group will begin a separate federal challenge of the dam in court on Tuesday in Vancouver.

The Prophet River, West Moberly, and Doig River First Nations will also begin a federal challenge of the dam July 21 on the dam's impact on treaty rights. McLeod Lake also departed from that lawsuit.

See more at: <http://www.alaskahighwaynews.ca/fort-st-john/alberta-first-nations-drop-fight-against-site-c-1.2005715#sthash.NTkWW3hY.dpuf>

Flexibility is key if First Nations and companies want to reach a deal

MARK HUME

VANCOUVER — The Globe and Mail

Published Sunday, Jul. 19, 2015 7:34PM EDT

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Chad Day was just five weeks into his new job as President of Tahltan Central Council when he learned of the tailings pond breach at the Mount Polley mine – and got a crash course in crisis management.

The mine, near Williams Lake, is more than 1,000 kilometres by road southeast of Tahltan territory. But the accident raised alarms in Mr. Day's communities because the company that runs Mt. Polley, Imperial Metals, is building an even bigger tailings pond at the Red Chris mine near the Tahltan village of Iskut.

In promoting the Red Chris project, Imperial assured the Tahltan of the project's safety by referring to the great track record the company had at Mt. Polley. Then suddenly, last August, 24 million cubic metres of tainted water and sediment were spilled into Quesnel Lake, raising the spectre of a similar accident at Red Chris, on the headwaters of the Iskut and Stikine Rivers.

Tahltan members reacted by blockading the Red Chris mine site, and a cry went up demanding Mr. Day take action.

"It was madness," said Mr. Day, 28, of how the protest exploded.

The Tahltan, he said, were "outraged," and he was supposed to fix everything, fast.

Surprisingly, he did, by negotiating a deal that gave the Tahltan Central Council (TCC) environmental oversight of the copper and gold mine.

In April, just eight months after they manned the barricades to stop Red Chris, the Tahltan voted overwhelmingly in favour of a co-management agreement between the Tahltan and Imperial.

"I'm proud of that," said Mr. Day. "We took a situation where we have our own people and people from other nations blockading this project ... And then, a few months later, by renegotiating the terms and having a broader communications strategy within the Tahltan Nation, we were able to get 87-per-cent support. I don't think anybody could have imagined we'd accomplish that in that amount of time."

Mr. Day's ability to weather a crisis, and negotiate a settlement acceptable to both the Tahltan people and Imperial Metals, should encourage resource companies. It shows that

even in the wake of a disaster, a company and a First Nation can reach a deal if both sides are flexible.

But resource executives shouldn't think for a moment that the Tahltan, who have a history of blockading projects they don't want, have suddenly become pro-development under Mr. Day's leadership.

"I think we understand that mining is a necessary activity in society that we all take advantage of, and that we're [open] to certain mining ventures," he said. "But it all depends on the location, the benefits, the impact on the environment, and how our elders and our Nation ultimately feel about a particular project."

A few weeks ago, Mr. Day joined a group of elders in a protest that shut down a drill rig being operated by Doubleview Capital Corp. at a site in the Sheslay Valley, 95 km southwest of Dease Lake. The company had all its government permits in order, but Mr. Day said drilling had moved into an area considered sacred by the Tahltan.

"We'll do everything we can to protect places like the Sheslay," said Mr. Day, who considers the valley a "no-go area" for mining.

Recently he also complained to the government about the activities of jade miners around Dease Lake, some of whom have been running heavy equipment through ecologically sensitive areas.

"It's a major concern. It's one of those situations where you feel you are playing Whac-a-Mole," said Mr. Day of the jade-mining activities. He's calling for tougher regulations and more enforcement.

One of his key goals in the year ahead is to improve communications between the TCC and resource companies.

"I want to get to the point where I know the CEOs and presidents of every company that's wanting to do development in Tahltan territory," said Mr. Day.

Not everyone is going to like what he says when he calls. But ignoring him can only lead in one direction – back to the blockades.

Direct Link: <http://www.theglobeandmail.com/news/british-columbia/flexibility-is-key-if-first-nations-and-companies-want-to-reach-a-deal/article25588294/>

Enbridge court argument claiming Aboriginal support called 'delusional'

First Nations opposition to Northern Gateway is broad and deep, say leaders, and Enbridge has no right to try to speak on their behalf.

[Vancouver Observer](#)

Jul 20th, 2015



Union of B.C. Indian Chiefs Grand Chief Stewart Phillip at a 2014 Vancouver media briefing about several new Enbridge lawsuits filed by B.C. First Nations. File photo by Mychaylo Prystupa

First Nations leaders across the province are reacting with anger and disbelief today after learning Enbridge has claimed in court that most impacted Aboriginal groups support its Northern Gateway pipeline and tankers proposal.

In documents recently filed with the Federal Court of Appeal, Northern Gateway is attempting to speak on behalf of First Nations, say First Nations leaders, which is not only disrespectful but proof that the company's claim is out of touch with reality.

“Let’s be clear, First Nations have overwhelmingly rejected the Northern Gateway project,” Grand Chief Stewart Phillip of the Union of British Columbia Indian Chiefs said in a press release Monday. “When Enbridge chooses to join us in the real world it will see there’s a wall of deeply committed First Nations that have said Northern Gateway is never going to happen.”

First Nations whose territories comprise a majority of the proposed Northern Gateway pipeline and tanker routes, and many downstream First Nations potentially impacted by the threat of oil spills, have publically declared opposition to the project, yet Northern Gateway claims in its written argument to the court that: “Most affected Aboriginal groups are supportive of the Project and are looking forward to the social and economic benefits it will bring if allowed to proceed.”

“It is completely inappropriate for Northern Gateway to purport to speak to a court on behalf of First Nations in such a self-serving manner,” said Grand Chief Ed John of the First Nations Summit. “This is another unfortunate example of Northern Gateway

trying to charge ahead without regard for the clear rejection of the project by First Nations.”

The members of both the Union of BC Indian Chiefs and the First Nations Summit have passed resolutions in opposition to Northern Gateway. Chief Karen Ogen emphasized on behalf of the Yinka Dene Alliance that the First Nations in court against Northern Gateway have broad support.

"We stand with the representatives of more than 100 First Nations that have signed the Save the Fraser Declaration rejecting Northern Gateway, and fully support the members of the Yinka Dene Alliance and other First Nations in court challenging the project."

The 18 consolidated legal challenges to the federal approval of Northern Gateway are scheduled to be heard at the Federal Court of Appeal in Vancouver on Oct. 1-2 and 5-8.

Direct Link: <http://www.vancouverobserver.com/%5Btermalias-raw%5D/enbridge-court-argument-claiming-aboriginal-support-called-delusional>

Cree Grand Chief travels to Waswanipi to calm opposition

Community unhappy with forestry settlement signed with Quebec

By Susan Bell, [CBC News](#) Posted: Jul 20, 2015 9:35 AM CT Last Updated: Jul 20, 2015 11:44 AM CT



Waswanipi members went to Quebec city to protest the agreement. (submitted by Julia Gull)

The Grand Chief of the Cree Nation is in Waswanipi, Que., trying to calm concerns over a forestry agreement signed last week between the Cree Nation and the province of Quebec.

The [deal was signed last Monday](#) in Quebec City to resolve a long-standing dispute over how forestry industry was clear cutting on a large swath of land between Lac St. Jean and James Bay. The community of Waswanipi opposed the agreement, saying it threatened their efforts to protect the Broadback River Watershed, which is more than 600 kilometres north of Montreal, near the communities of Waswanipi, Oujé-Bougoumou and Nemaska.

It is the only intact forest left around Waswanipi and is an important habitat for the endangered woodland caribou herds.

Grand Chief Matthew Coon Come will meet with Waswanipi Chief Marcel Happyjack and council this morning. This afternoon, the Grand Chief will take questions from Waswanipi people, including more than 60 tallymen, who have concerns over how the agreement will affect their traplines, according to Happyjack.

"They need to keep going with their lives and those whose lands are still somewhat intact don't want any or more forestry on their lands," said Happyjack.

[In an open letter issued before the meeting](#), Coon Come said he shared the community's concerns about protecting the Broadback River Watershed.

"The agreement marks more of a beginning than an end," the letter from Coon Come states. "It closes no doors and opens many, including with respect to protected areas."

The Baril Moses agreement was signed in 2002 alongside the Paix des Braves.

Direct Link: <http://www.cbc.ca/news/canada/north/cree-grand-chief-travels-to-waswanipi-to-calm-opposition-1.3160002>

Ana Simeon: B.C. Hydro must wait for the courts to rule on Site C dam

by [Ana Simeon](#) on July 21st, 2015 at 11:09 AM



Close to a thousand people from various parts of the province and from all walks of life attended the Paddle for the Peace in Fort St. John on July 11. Ana Simeon

This week, a year almost to the day since the ground-breaking Supreme Court of Canada decision affirming aboriginal title in the [Tsilhqot'in case](#), another B.C. First Nation will be in federal court trying to prevent yet another destructive project that is being aggressively pursued without aboriginal consent.

The \$9-billion-plus [Site C](#), the third dam on the Peace River in northeastern B.C., would flood hunting grounds, contaminate the remaining Native fisheries, and obliterate literally hundreds of cultural and spiritual sites. It's not like the First Nations have anywhere else to go. A study commissioned by the West Moberly First Nations earlier this year showed highly toxic levels of mercury in trout caught in the Williston drainage. Some rivers have high levels of selenium from coal mines. In a region scarred by two large dams and criss-crossed with oil and gas installations, Treaty 8 First Nations are rapidly running out of places to meaningfully exercise their rights, guaranteed by treaty "as long as the sun shines, the grass grows and the rivers flow".

In her ground-breaking ruling last July, Chief Justice Beverly McLachlin strongly affirmed aboriginal title which is vested in aboriginal communities and includes both present and future generations. This means that land may not be damaged in a way that would prevent enjoyment by future generations. On a scale of damage, flooding a 100-kilometre-long stretch of the Peace River and its tributaries equals pretty much total destruction.

Yet B.C. Hydro, egged on by the provincial government, is itching to put shovels in the ground this summer, thus pre-empting the legal process. After the Truth and Reconciliation Commission, after the Tsilhqot'in decision—have we learned nothing?

In their opposition to Site C, Treaty 8 First Nations are in good company. Local governments across the province are concerned about the threat to B.C.'s food security and the economics of the \$9.5-billion project. Earlier this month, Metro Vancouver called on the B.C. government to put a two-year moratorium on Site C pending review by two independent watchdogs, the B.C. Utilities Commission and the Agricultural Land

Commission. Metro Vancouver joins a number of other municipalities and regional districts across the province, representing a total of 70 percent of B.C.'s non-Native population.



Native drummers at the Paddle for the Peace. Peace Valley Environment Association

Meanwhile, the UNESCO World Heritage Committee has initiated a monitoring mission to investigate threats posed by Site C to the wetlands of the Wood Buffalo National Park, and asked Canada to put on hold any resource projects that would cause irreversible impacts to this world heritage site. The decision was made in response to a petition from the Athabasca Chipewyan and Mikisew Cree First Nations to place Wood Buffalo National Park on the list of world heritage sites “in danger”.

When the B.C. government approved Site C last December, it did so despite the findings of the Joint Review Panel that Site C would cause irreversible negative impacts to First Nations. It also flouted the panel’s recommendation that Site C be reviewed by an independent body, thus laying itself open to legal challenges by both First Nations and non-Native landowners.

As the shock waves of the Dawson Creek fatality reverberate across the province, we are poignantly reminded that respect for the law is at the heart of our democracy; it is the foundation of the peace and safety we enjoy. The principles of aboriginal title and the duty of the Crown have been affirmed in the strongest terms by the highest court of the land. The least that the B.C. and federal governments can do is show respect, and wait until the courts have made their ruling on Site C.

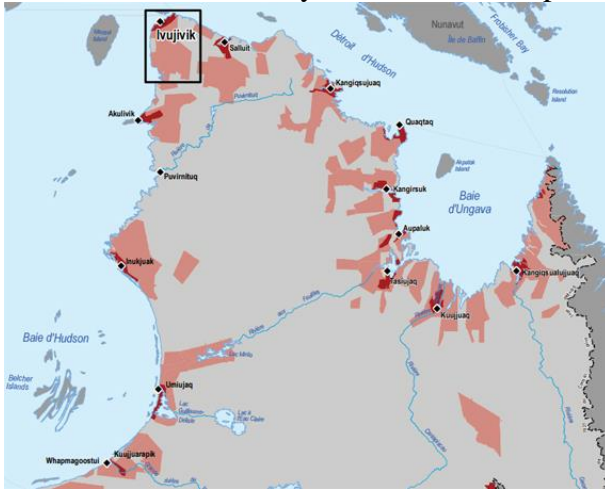
Ana Simeon is the Peace Valley campaigner for [*Sierra Club B.C.*](#)

Direct Link: <https://www.straight.com/news/492781/ana-simeon-bc-hydro-must-wait-courts-rule-site-c-dam>

Nunavik community joins James Bay treaty, 40 years later

July 20 ceremony marks category 1 land transfer to the village of Ivujivik

SARAH ROGERS, July 21, 2015 - 12:51 pm



This map of the Nunavik region shows each of its communities' Category 1 lands, marked in red, and category 2 lands in pink. (IMAGE COURTESY OF MERN QUEBEC)



From left, Ungava MNA Jean Boucher, Nuvummi Landholding Corporation president Adamie Kalingo and Quebec's Aboriginal Affairs minister Geoff Kelley at the July 20 ceremony in Ivujivik, where Kalingo received the letters patent that marks the transfer of category 1 lands to his community. (PHOTO COURTESY OF JEAN BOUCHER)

Forty years after the original signing of the James Bay and Northern Quebec Agreement, the Inuit of Nunavik's northernmost community are the official owners of 525 square kilometres of surrounding land.

Quebec government ministers and Nunavik leaders visited Ivujivik July 20 to mark the transfer of Category 1 lands to the community, lands that will now fall under the management of the new Nuvummi Landholding Corp.

“It’s a new era and circumstances changed and evolved and so has the community and my people as we take this new day with a lot of hope,” said landholding president Adamie Kalingo in a July 20 release.

Under the JBNQA’s land regime, Inuit have control over parcels of Category 1 lands, which surround their community. Category 2 lands belong to the state — in this case, Quebec — although Inuit have exclusive hunting, fishing and trapping rights on that land.

But up until recently, beneficiaries in Ivujivik did not exert control over those lands — at least not on paper.

That’s because in 1975, when the JBNQA was signed, the communities of Ivujivik and Puvirnituq decided not to sign the treaty, in opposition to its extinguishment clause.

But in 2006, Ivujivimmiut voted in a referendum to finally join the treaty, which kick-started a lengthy land selection process. A supplementary agreement to the JBNQA came into effect in March 2014.

The transfer of Category 1 lands now allows the community of 400 to plan its development, administer and grant rights and earn revenue by collecting rents, explained Makivik Corp., which manages the JBNQA on behalf of Nunavik Inuit.

“As we celebrate the 40th anniversary of the signing of the James Bay and Northern Quebec agreement, the community of Ivujivik’s decision to work with our agreement couldn’t have come at a better time,” said Makivik president Jobie Tukkiapik, in the July 20 release.

“Makivik has worked closely with the Inuit of Ivujivik for many years and the recognition of their land title is a testimony of that.”

The JBNQA has seen 24 supplementary agreements since it was first signed in 1975, including Ivujivik.

The Quebec government touted Ivujivik’s decision to sign on as an important part of its collaborative efforts with northern communities in the face of Plan Nord and economic development.

“With this transfer of responsibility, the village of Ivujivik possesses new tools and new resources through which to enhance its self-determination in relation with its territory,” said Ungava MNA Jean Boucher in a government release.

Direct Link:

http://www.nunatsiaqonline.ca/stories/article/65674nunavik_community_joins_northern_quebec_treaty_40_years_later/

Special Topic: Missing & Murdered Indigenous Women

Thelma Krull: People wear purple in support of missing woman

'We're trying once again to keep the community talking, keep the community together,' friend says

[CBC News](#) Posted: Jul 21, 2015 9:06 PM CT Last Updated: Jul 22, 2015 5:58 PM CT



Family and friends of Thelma Krull are asking the public to wear purple as a sign of support for the Winnipeg woman who has been missing for 11 days.



Winnipeg police are asking for the public's help finding 57-year-old Thelma Krull. (Winnipeg Police Service)

"There's two [reasons]: One is that Thelma looks great in purple. The other thing is, people are really talking about her purple hair streak. So, purple just makes sense," said Connie Muscat, a close friend of Krull.

"We're trying once again to keep the community talking, keep the community together. We want people to walk by someone, see purple, ask them if they're wearing purple for Thelma and support each other."

Employees at SPIKE Inc. (Special People in Kildonan East), on Henderson Highway, put on their purple Wednesday

Krull, who was last seen on July 11, worked at SPIKE, which provides respite care for mentally and physically challenged people.

Meanwhile, a group of indigenous Winnipeggers are doing what they can to help find Krull.

Several community-led search efforts have come up empty-handed, with police admitting they need all the help they can get at this point to find the missing 57-year-old woman.

Kim Ricker of Lake St. Martin First Nation led another, smaller search party near Elmwood High School Tuesday night for the second time this week.



"I believe that every missing person matters and that everyone should get involved," Ricker said.

Faye Tindall, a Winnipeg high school teacher, took part in the search.

"My daughter is 23 and beautiful and aboriginal, and so every time a girl or woman goes missing it really hits home," said Tindall

Ricker has searched for missing people before as part of the indigenous-led group behind Drag The Red. That group combs the Red River with hooks behind boats hoping to find clues in unsolved cases of missing and murdered indigenous women.

But it was a Facebook post that compelled Ricker to join the search for Krull.

"1,200 missing and murdered aboriginal women and no one bats an eye.... One white woman goes missing in Winnipeg and everyone loses their minds," the Facebook post read.

While she understands the frustration behind that post, Ricker said she hopes that joining the search sends a message.

"I'm hoping that if it was one of ours, we would get the same response. You've got to give compassion to get compassion," she said.

The small group will continue searching the Elmwood area for the next few days before joining the larger search, which is taking place further east in the city, Ricker said.

Direct Link: <http://www.cbc.ca/news/canada/manitoba/thelma-krull-people-wear-purple-in-support-of-missing-woman-1.3162752>

Manitoba chiefs adopt 'family first' approach to address missing, murdered women

New initiative stems from frustration with lack of action by governments, says Derek Nepinak

By Connie Walker, [CBC News](#) Posted: Jul 22, 2015 6:58 PM ET Last Updated: Jul 22, 2015 9:50 PM ET



Grand Chief Derek Nepinak of the Assembly of Manitoba Chiefs walks with people at a rally for families of missing and murdered indigenous women in June. (Courtney Rutherford/CBC)

Manitoba Grand Chief Derek Nepinak says his organization is not waiting for another roundtable discussion or a national inquiry to take action on the issue of missing and murdered indigenous women and girls.

The Assembly of Manitoba Chiefs adopted and endorsed a new report they say puts the families of indigenous women at the forefront.

Families First: A Made in Manitoba Approach to Addressing the Issue of Missing and Murdered Indigenous Women and Girls calls for a number of recommendations including more culturally sensitive support for families, providing funding for honouring missing or murdered women and research on root causes.

Nepinak says the new approach stems from a frustration with the lack of action by provincial and federal governments.

"Nobody feels any solution coming out of a roundtable discussion where the only outcome is another discussion," he said.



Derek Nepinak, grand chief of the Assembly of Manitoba Chiefs, speaks at a TRC gathering in Ridell Hall at the University of Manitoba on Tuesday. (Chris Glover/CBC)

"We're losing children, we're losing women and girls — and men and boys for that matter — every week. There is a sense of urgency to this. We cannot sit back. We have to take action."

The report calls for the appointment of eight representatives called "Families First Leaders" that will be responsible for overseeing the process.

"We are not waiting for the federal government to come and consult us when it is time to do the inquiry, we're getting ahead of the issue now. We're specializing our knowledge, we're engaging in the research," said Nepinak.

The report was discussed at a general assembly of Manitoba Chiefs held at the Opaskwayak Cree Nation this week.

In June, [RCMP delivered an update](#) on missing and murdered aboriginal women that pointed to a strong connection between homicides and family violence. Nepinak says the Family First approach will take a deeper look at root causes of violence.

"When we think of contributing factors or what people will call 'issues' — are these really the issues or are they the consequences of living within the systemic and institutionalized violence that exists for our people?" said Nepinak.

According to the report, Manitoba has the third highest number of missing and murdered indigenous women in Canada.

Direct Link: <http://www.cbc.ca/news/aboriginal/manitoba-chiefs-adopt-family-first-approach-to-address-missing-murdered-women-1.3163748>

Special Topic: Residential Schools & '60s Scoop

Some N.W.T. band offices charging fees on residential school credits

\$3000 credit is supposed to be used for education or for culture and language programs

By Kelsey Solway, [CBC News](#) Posted: Jul 18, 2015 7:00 AM CT Last Updated: Jul 18, 2015 7:00 AM CT



Some residents of Tulita, N.W.T. are wondering why their local band office is taking a 10 per cent administration fee to process personal education credits from the the residential school settlement.

Some band offices in the Northwest Territories are charging fees to residential school survivors, as they apply to use their personal credits for cultural programs.

The fees can be up to 10 per cent.

Under the Indian Residential School Settlement Agreement, [survivors are eligible for a \\$3,000 credit](#) for education or culture and language programs. The amounts are transferable to relatives and the courses must be completed by August 31 of this year.

Marion Norwegian, a manager at the Fort Norman Metis Land Corporation, is administering the education payments for Metis in Tulita.

She says most people are opting to use their personal credits for cultural purposes.

"We let people decide how and when they use this money for a cultural program or fall hunt," says Norwegian. "Hunting for caribou, moose in the fall time for their winter meat supply."

'No one understands'

Gordon Yakeleya, a residential school survivor, applied through the Tulita band office. He says he was charged a 10 per cent administration fee.

"We applied and they said they were going to take an administration cost out. Three hundred dollars," says Yakeleya. "They didn't say to what reason."

Yakeleya says he asked others in the community and was told many shared his confusion. "We were told all the same thing. No one understands what the administration fee is used towards," he says.

Carl Yakeleya, is a program manager at the Behdzi Ahda First Nation in Colville Lake.

While that First Nation does not charge an administration fee, Yakeleya says he understands why some bands would make the decision, as the process is costly.

"The only reason I would come to consider taking any money off of a project like that would be to recover costs of administering that program," he says.

"There was no money in the \$3,000 allocated to do this kind of work so I think that's where some of these bands would try to recover some of their losses, some of the bands are not well off."

'This money is meant for the people'

Norwegian says the Metis Land Corporation office has helped people outside their membership because the land corporation isn't charging administration fees.

"A lot of people are choosing to come to us because I'm allowing them to use the full \$3,000. From what I understand our local band council here was charging them \$300 administration fee. To me that's a little high. This money is meant for the people to use not (for) our offices to start tapping into it."

The Aboriginal Affairs and Northern Development of Canada's website states that personal credits are redeemable only for individual or group educational services and can only be used for programs and services at approved educational entities and groups.

Direct Link: <http://www.cbc.ca/news/canada/north/some-n-w-t-band-offices-charging-fees-on-residential-school-credits-1.3158354>

Special Topic: International Indigenous Populations

NAIHC Job Is a Return to Housing for Executive Director

[Mark Fogarty](#)

7/16/15

Her new job as executive director of the National American Indian Housing Council is a return to the familiar for Pamala Silas, who started her career as a housing specialist in Chicago.

“Housing was where I kind of cut my teeth,” Silas said during an interview at the annual conference of the Native American Journalists Association in Alexandria, Virginia. Before moving to NAIHC, she was the executive director of NAJA, and before that was ED at the American Indian Science and Engineering Society (AISES).

Silas, Menominee/Oneida, began her career as housing director at the American Indian Economic Development Association of Chicago, and then later at the Metropolitan Tenants Organization in Chicago, where she worked for seven years helping to dismantle public housing.

“Coming to NAIHC is a natural transition for me,” she said. “There’s a need for capacity building. I’m good at it. Strong leadership is needed.”

The biggest things on the new director’s plate are reauthorization of the landmark Native American Housing Assistance and Self Determination Act (NAHASDA) housing act and more money to assist NAIHC’s more than 400 Indian housing entities. That’s more than 85 percent of all Indian housing entities in the country, she said.

Shawn Pensoneau, Kickapoo, director of governmental affairs for NAIHC, noted that the reauthorization of NAHASDA has passed the House of Representatives and now is before the Senate.

“I feel good about it,” he said of its chances for passing. “There’s a lot of momentum from the last session.” NAHASDA is a landmark bill, as noted by the “Self Determination” in its name. Enacted in 1996, the law gave control of federal housing assistance to tribes. It has had to be reauthorized several times, and this one has been unusually slow due to Congressional gridlock.

“We feel confident NAHASDA will pass this Congress,” he said. He urged tribal leaders to stay in touch with their representatives and talk about how important NAHASDA is to their tribes.

This reauthorization contains a couple of new updates, Pensoneau said. One is to streamline the environmental review process, allowing tribes to make their own review processes in the spirit of self-determination. Another is to relax the 30 percent of income

maximum tribes are allowed to charge members for housing. “We should allow tribes to make those judgments,” he said.

Pensoneau also said that the NAHASDA housing grant money, which is parceled out to tribes by a formula, has been steady at \$650 million for the past five years. “We want to get an increase,” he said, but acknowledged “it’s a challenge.”

There was some tentative good news on that front as Housing and Urban Development Secretary Julian Castro told the NAJA meeting that HUD, which administers NAHASDA, is asking for an additional \$25 million in housing money for the next budget, including copy0 million more for NAHASDA. (The other main housing program is the Indian Community Development Block Grant, or I-CDBG.)

Castro said HUD is also asking Congress for copy0 million to fund housing for teachers at Indian schools. And he is asking \$4 million to relieve homelessness among Native veterans, saying the amount would help 650 Native vets escape homelessness.

Finally, he is asking for copy5 million for a “Jobs Plus” program to expand job opportunities in tribal areas.

Castro told the meeting he was troubled by the overcrowding he observed in recent site visits to reservations, including Turtle Mountain and Pine Ridge, with up to 12 people living in a four bedroom home.

NAHASDA “needs to be reauthorized,” he told the meeting, noting that President Obama “has made it a strong priority.”

Read more at <http://indiancountrytodaymedianetwork.com/2015/07/16/naihc-job-return-housing-executive-director-161099>

These Native American Tribes Legalized Weed, But That Didn't Stop Them From Getting Raided By The Feds

Despite a memo from the Department of Justice last October, the legal status of pot on tribal lands is still unclear.

[Julian Brave NoiseCat](#) Native Issues Fellow, The Huffington Post
Posted: 07/18/2015 | Edited: 2 hours ago



In the foggy early morning hours of Wednesday, July 8, special agents from the Bureau of Indian Affairs, the Drug Enforcement Administration and state and local law enforcement descended on the Pit River Tribe's XL Ranch and the Alturas Indian Rancheria in northeastern California, [seizing 12,000 marijuana plants and 100 pounds of processed pot](#) from the two large-scale growing facilities.

The Alturas Indian Rancheria and the XL Ranch are located on opposite sides of the town of Alturas, California. The tribes that operate them, Alturas and Pit River, are separate federally recognized tribes, but are [descended from the same 11 bands](#) of Achumawi- and Atsugewi-speaking peoples that called the region home long before the arrival of white settlers.

The U.S. Attorney's Office [has not yet filed any charges](#) against the tribes or individuals related to the raid. The office declined to comment on the ongoing investigation.

Pit River tribal leaders have declared the raid a violation of their sovereign rights. "We are very disappointed with the decision of the Bureau of Indian Affairs, as the lead federal agency, to descend on sovereign land with an army of nearly fifty law enforcement officers," Pit River Tribal Chairman Mickey Gemmill Jr. said in a press release. "That the BIA would take such a disrespectful approach to an Indian tribe on its own land is a serious assault to the Tribe's right to self-governance."

The raid has reignited intense battles over sovereign rights on tribal land, particularly when it comes to the legalization of marijuana. But it's also a story of two tribes' conflicted internal politics when it comes to grow operations on tribal land, and of the perilous path faced by tribes looking to legalize pot.



Defiance grows along the banks of the Pit River. It is indigenous to the 11 autonomous bands of the Pit River Tribe. The 1970 film [The Dispossessed](#) detailed the Pit River peoples' struggle to reclaim their land from the United States, California and big business. Another film, [Forty-Seven Cents](#), won an [Emmy in 1973](#) for its depiction of the tribe's refusal to accept the U.S. government's [paltry offer of 47 cents an acre](#) to each tribal member as repayment for [lands stolen in 1853](#).

Inspired by the iconic [occupation of Alcatraz](#) that thrust the political demands of Native Americans into the mainstream, about 100 men, women and children from Pit River [took over an area of forest land](#) in a region known as the Four Corners in the summer of 1970, in protest of the Forest Service and Pacific Gas and Electric Company's [ownership of their stolen ancestral land](#). The occupiers erected a Quonset hut, a type of prefabricated military-surplus structure, and told authorities they'd "have to be killed" in order for law enforcement to tear it down and evict them.

On Oct. 27, 1970, 52 armed police officers and more than 50 Forest Service personnel carrying crowbars came to arrest the protesters in an effort to "break the back" of the tribe's effort to reclaim their lands. A [melee ensued](#), with Pit River people fighting back with tree limbs, two-by-fours and their bare fists. Dozens of Indians were arrested, but only [one was ultimately sentenced](#). Six years later, Pit River [won federal recognition of their sovereign rights](#).

That fighting spirit has endured over the decades at Pit River. More recently, the tribe has organized to [protect their sacred Medicine Lake](#) from [geothermal developers](#). And in the tradition of leaders past, the current tribal chairman Gemmill's email address includes the unofficial Pit River maxim: "resistanceresistance."

When it comes to marijuana, the tribe has upheld this tradition of resistance.

The Justice Department [released a memo](#) in October 2014 laying out new guidelines about the proper regulatory steps tribes must take if they want to legalize marijuana. Soon after, Pit River and [dozens of other tribes](#) moved to legalize the cultivation of medical marijuana on tribal land.

But although the memo provided guidance to tribes seeking to legalize marijuana, it also clearly stated that "nothing herein precludes investigation or prosecution."

The Pit River told authorities they were legalizing marijuana and setting up a farm. At times, they were even cavalier: They set-up the XL Ranch, with 40 brand new greenhouses and the capacity to grow up to 60,000 plants, right alongside Highway 395, a main thoroughfare through town.

"We have been transparent in our conversations with the federal government and made no secret of our intent to exercise our sovereignty in the manner we believe appropriate," Gemmill [said in a statement after the raid](#). "We consulted with the U.S. Attorney's Office prior to implementing our Ordinance and continued to consult with that office and other government officials throughout its implementation."

Gemmill did not respond to The Huffington Post's requests for comment beyond the press release.

But others within the tribe thought the council was going too far in calling attention to the operations. "From tribal council it was this arrogance, really thumbing their nose to the Modoc County Sheriff," a source inside the Pit River government, who asked not to be named for fear of retribution, told The Huffington Post. "They could have put it on the other side of the hill and nobody would have seen it, but they wanted it out in the open. They wanted people to know what they were doing."



While openness of the operations may have made the farms a target for the feds, underlying tribal politics may have been their real downfall.

Among the parties implicated in the search warrant for the raid is Phillip Del Rosa, a member of the Alturas Indian Rancheria. The Alturas is a tiny tribe with only two undisputed members: Phillip and his sister Wendy, descendants of the 40 landless Indians that the Office of Indian Affairs originally placed onto the Alturas Rancheria in 1924.

Wendy is [listed as a primary informant](#) in the search warrant for last Wednesday's raid, which is just the latest installment in an ongoing Del Rosa family drama.

Since 2008, the siblings have been locked in an internal struggle over the tribe and its business ventures, including the Desert Rose Casino, a second casino and failed attempts at cigarette manufacturing. In addition, Wendy has disputed Phillip's claim to the chairmanship of the Alturas Rancheria. In October of 2013, Wendy accused Phillip of embezzlement and revoked his voting rights. The [drama has continued to play out](#) in state and federal courts over the last few years, costing the tiny tribe over \$2 million in legal fees, prompting the BIA to withhold \$500,000 in federal funding, and leading the California Gambling Control Commission to freeze \$550,118 in revenue from the casino.

But Phillip Del Rosa doesn't appear to be the mastermind behind the marijuana operations. A source within the Pit River government told The Huffington Post it was Indian law attorney John Peebles of [the firm Frederick, Peebles & Morgan](#) who brokered the Alturas and Pit River deals, and Canadian investor Jerry Montour, CEO of [tobacco corporation Grand River Enterprises](#), who financed the grow operations. Peebles introduced both Phillip Del Rosa and [Pit River representatives](#) to Montour, the source said, facilitating the deal that got both grow operations underway.

Both Peebles and Montour are listed as people of interest in the search warrant for the raid, and the warrant also cites Wendy and several confidential informants as pointing to Peebles and Montour as the central players in both grow operations. Neither Peebles nor Montour responded to requests for comment for this story.

Montour, who is a Mohawk from the Canadian province of Ontario, has been convicted of multiple crimes in Canada, including [conspiracy to import marijuana in 1988](#). And Peebles' other business dealings include [helping online payday lenders avoid state regulations](#) by seeking shelter under the sovereign jurisdictions of Indian reservations (a [subject The Huffington Post covered previously](#)).

According to an agenda [from a Feb. 24 meeting of the Pit River tribal council](#) obtained by The Huffington Post, eight members of the Pit River tribal council approved an ordinance authorizing the XL Ranch operation. Two members abstained, while Gwen Wolfen, representative of the Atsugewi band, voted against it. The ordinance was ambiguously called a "Non-Profit Association Ordinance," which the decision's critics allege was an attempt to cover the council's tracks.

But tribal members from both Pit River and the Alturas Rancheria now dispute whether those growing facilities received members' approval. In the search warrant for the raid, Wendy Del Rosa alleges that the actions of Phillip Del Rosa and his business partners do

not represent the Alturas Rancheria. She claims the operation was opposed by the tribe (or perhaps more accurately, by her and her adopted allies within the tribe), and is quoted as asking authorities to "take all appropriate law enforcement action to close this illegal drug operation and bring those responsible to justice."

A press release from the U.S. Attorney's Office states that the two farms "appear to have been operating in conjunction with each other," although Pit River leaders dispute this claim. Despite evidence indicating that the same attorney and investor, Peebles and Montour, orchestrated and financed both grow operations, Pit River claimed in a press release that it has "no affiliation with the Alturas Indian Rancheria and is not cooperating with any marijuana cultivation being conducted on the 20 acre Alturas Rancheria."



In the months since the ordinance authorizing the marijuana operation was approved, Pit River members have raised concerns about policing, environmental issues and labor issues at the XL Ranch. "At individual band meetings, members expressed to their council people that they had concerns about the venture," the Pit River government source told The Huffington Post.

"Tribal members who were coming in and out were being profiled, followed and stopped by police," said the source. "The tribe held a 'know your rights' training at one point to inform tribal members about what to say and what not to say to the cops."

Members also raised concerns about the environmental impact of the operations, which were located near the headwaters of the Pit River -- particularly in light of the unprecedented California drought. "When you are talking about 50,000 plants and eight to 10 gallons of water per day per plant, that's just a lot of water," the source said.

They also raised concerns about labor conditions at the sites, especially after Don Rouse, a 74-year-old member of the Hoopa tribe employed on the ranch, [died in early June](#). Some employees on the ranch said they thought working conditions contributed to his death.

"It was really hot, people didn't have enough water, there was no adequate restrooms or camping, and no overtime, so they were basically working however long they could stand it," said the Pit River government source.

Gerri McGarva, who worked at the XL Ranch facility and rode to work with Rouse every morning disputed claims about mistreatment. "They let Don have pretty decent jobs for his age," said McGarva. "If it was so bad, why are his grandkids still out there working? ... It was a very good place to work and them guys treated you really good."

Rouse's family did not respond to a request for comment on his death.

A [job posting](#) on the Pit River website advertises a temporary \$15-per-hour job through Pomari-Awte at the XL Ranch. The listing leaves the number of hours open-ended, and does not mention any overtime compensation.

Backlash also seems to be growing among Pit River members who are frustrated with the way tribal council has responded to the raid. "Our people in power that we have elected dropped the ball on us," said Yogi McGarva, a Pit River tribal member, brother to Gerri and also an employee at the XL Ranch.

The memory of the 1970 Four Corners occupation weighs heavily on his mind, and Yogi is concerned that the tribal council won't stand up to the federal government for the Pit River peoples' hard-won rights. "They're gonna roll over and play dead, like they always do, and get their checks and go on," he said.

Shortly after the raid, staff of the Pit River Tribe received a directive from tribal council not to speak to the media, according to the government source. Workers at the XL Ranch received a similar gag order, several confirmed to The Huffington Post. And the tribal council [passed a motion](#) on July 14 that would suspend without pay any staff or workers who comment on the raid or the marijuana operation to the media or on social media.

1 Motion # 7

Motion Made By: Ray A
R Wilson II

2nd By: [Signature]

PRE - to direct all
tribal entities & employees
are to not to comment publicly
media / social media
on primary
medical projects

Time Frame: permanently

Deduct from: medical projects

Discussion: medical projects

NOTY:
this point on
any person
who comments
will be suspended
without pay
until further
notice!

Vicente Castellano
 Asteriwi: Raquel Preston
 Arthur Preston
 Ataugewi: Gwan Wollin
 Jerry Spencer
 Atwamsini: Randy Quinn
 Monty Carroll
 Hamawli: Roberta Bl
 Clara Fress
 Rewisedawi: Raymond
 Lala Parris
 Illmawi: Benito G
 Dolores
 Itsatawi: Richar
 Charle
 Kosealekte: Son
 Irvi
 Madesi: Ve
 N

It rained hard on the Tuesday night before the raid, and law enforcement rolled in with the fog on Wednesday morning. "They just keep flying around the rez ????" one tribal member [posted on Facebook](#) in alarm and confusion at 6:42 that morning.

The raid had clearly been planned some time in advance. The search warrant indicates that federal agents began surveilling the sites in April. "I had been telling people for days that we were being watched by somebody up there," said the worker, referring to the hill above the XL Ranch.

Law enforcement, dressed in [camouflage](#) and wielding Tasers and assault rifles, descended on the ranch at around 7 a.m., according to accounts from the scene. The Pit River Tribe's press release described the police force that entered tribal land as an "army." One tribal member who worked at the facility and wished to remain anonymous because employees aren't authorized to talk to the press said "it felt like the cavalry coming in."

"You could see them coming off the hill, all the pickups and everything," said Gerri McGarva, who was working at the facility that morning. "They said, 'This is a raid, put your hands up' before anybody stepped out of the car."

"At one time I counted 55 law enforcement vehicles with three or four people in each vehicle," said her brother Yogi. "There was 100 to 150 officers down roaming around in there."

Witnesses allege that workers were brutalized by the police, and Pit River tribal members responded with indignation about what they perceived to be a violent invasion of sovereign Indian land.

"They told us to walk through the gates with our arms up, or they would shoot and kill us," said Gerri, who said four people were initially arrested but that the authorities "got a bunch more later."

Gerri alleges that at least one tribal member was hit with a Taser, an account another tribal member [repeated on Facebook](#). The worker who wished to remain anonymous claims to have witnessed two officers beating another worker. The U.S. Attorney's Office, DEA and Modoc County Sheriff declined to comment on the allegations. Bureau of Indian Affairs spokeswoman Nedra Darling said the agency "is not aware of any instance of inappropriate conduct by law enforcement during the execution of the judicially authorized search warrants." But, because of "the ongoing nature of the investigation, we are unable to provide further comment," she said.

In a press release last Friday, Gemmill expressed outrage over the treatment of tribal members. "This action was especially appalling given that some tribal members were subjected to excessive police force, severely injured and arrested during the search."

Peebles and Montour, the business partners who were identified as persons of interest in the ongoing investigation into the financing and management of the operation, were not at the scene and were not among the workers allegedly hit with Tasers and arrested by the police. According to tribal members, they haven't been seen since the raid.

"Them lawyers [from Frederick, Peebles & Morgan] should be right here in Alturas defending us in front of the courthouse," said Yogi.

In the aftermath, one tribal member beseeched the community to rally at the Modoc County Sheriff's Department in support of brutalized and arrested workers, calling [on Facebook](#) for "support of our Native Brother an Sisters for standing for our rights ON OUR OWN LAND. MODOC COUNTY SHERIFF'S DEPARTMENT will be held accountable for their excess force an use of Taser Guns," and using the hashtag #OurLandTakeAStand.

The high-drama raid might just be the result of a big misunderstanding about the legal status of marijuana operations on tribal land. Following the Justice Department's memo from October, many tribes rushed to legalize marijuana.

"When this memo appeared, everyone was like, 'Marijuana is legal! Marijuana is legal in Indian Country!' said Lael Echo-Hawk, an attorney at Garvey Schubert Barer and member of the National Indian Cannabis Coalition. "It absolutely is not."

"What that memo said was that tribes need to go talk with the U.S. District Attorney, and the District Attorney can decide whether or not to use his prosecutorial discretion and not prosecute tribes and entrepreneurs as long as they are operating under a robust regulatory scheme, which is what the Department of Justice is requiring all the states to do that are regulating marijuana," explains Echo-Hawk.

Legalizing marijuana, which remains a Schedule 1 controlled substance [under federal law](#), requires robust regulations and painstaking care in legal, financial and environmental planning -- details that Alturas and Pit River hop-scotched over in their rush to cash in on the industry.

"[Alturas and Pit River] talked to the U.S. District Attorney, but they didn't have any non-prosecution agreements," said Echo-Hawk. "They didn't have any agreements worked out with the sheriff."

There are many considerations tribes must weigh before jumping into the marijuana industry. Although tribes have jurisdiction over their own members on their land, non-tribal members are still subject to state laws. The state also maintains jurisdiction of roads on the reservation -- and, of course, of roads off the reservation, which tribes presumably will use to ship marijuana and production implements.

Water is another issue, as the Bureau of Reclamation has said [it will not provide water](#) to legalized marijuana growers, a decision that would extend to tribes.

Echo-Hawk also says tribes could be jeopardizing essential federal funding, and must procure statements from federal departments promising they won't cut funding if tribes pursue legalization.

For these reasons and others, tribes have generally followed the states they are located within rather than preceding them on the path to legalization. A recent exception to this rule, the Flandreau Santee Sioux Tribe, has [faced opposition from the state of South Dakota](#), where marijuana is not legal.

Despite these obstacles, Echo-Hawk believes the medicinal and economic benefits of marijuana and hemp make pursuing legalization in Indian Country a worthwhile endeavor. "It has to be done right," she said. "Every single 'i' has to be dotted, every 't' crossed. It's going to take time to lay the groundwork and put it all in place, and you can't jump the gun."

But Pit River and Alturas appear to have done just that.

Pit River officials may now be backtracking and pointing fingers about who's to blame for the raid, but the tribe has remained assertive about what it views to be its sovereign right to cultivate marijuana. It's the latest act of defiance in a place where defiance is indigenous.

But this time around, the industry that brought law enforcement into Pit River land wasn't gold, like it was in the 1800s, or natural resources and energy, like it was in the 1970s. After generations of attempts to "civilize" Indians by teaching them to cultivate the land and start their own businesses, it was a farm that brought in the feds again.

Direct Link: http://www.huffingtonpost.com/entry/pit-river-marijuana-raid_55a938cfe4b0f904bebfe52a

Is 'Squaw Bread' an Affront to Native Americans or Are You All Too PC?

By [Alex Swerdloff](#)

July 17, 2015 / 4:30 pm

Move over Adam Sandler, because there's a new dog in town as far [publicly disparaging](#) Native Americans is concerned. And no, this new offender unfortunately doesn't share your penchant for speaking in baby voices or singing about Jewish holidays. Nor are we talking about a football team or a certain nameless cartoonist and amusement park mogul.

Instead, we're talking about a lowly piece of bread.

For several years now, Southern Californian restaurateurs Keith and Kitty Holloway have noticed a slow but steady stream of complaints pertaining to the name of the bread on their menu. The Backstreet Restaurant in Riverside, California has been in the Holloway family for over 48 years, but that hasn't stopped customers from [taking issue](#) with a longstanding item on their menu: "squaw bread."

Here's where this story starts to get a bit tricky. Squaw bread is a real thing, not something dreamed up by the Holloways. It is [supposedly](#) a rye and molasses bread first developed in the 1800s by German pioneers who looked to Native Americans for the bread's inspiration. These bread-making European immigrants apparently brought rye seeds with them on their journey to the New World, but they lacked several ingredients for their bread of choice. Thus they turned to their newfound neighbors, the Native Americans, for substitute ingredients.

So squaw bread has been around for a long time, and its etymology may have started out innocently enough—as a respectful reference to American-Indian women who helped complete the recipe. However, in a 1997 [letter](#) published in *News from Indian Country*,

linguist Ives Goddard acknowledges that although the term's history may be respectful, he recognizes the derogatory connotation it may carry today.

Back in Riverdale, Keith Holloway became fed up with the steady spate of complaints and decided that enough was enough. "I've been convinced that it's an offensive word," said Holloway about the term "squaw bread." He decided to rename the stuff.

One of the restaurant's cooks, Rubén López, agrees with Holloway's decision to swap names: "I think it's time to have a new name so nobody gets offended."

So the Holloways took the next logical step, and staying true to their Californian roots, threw a public competition. They asked regulars for suggestions for a new name for the bread. Incidentally, Adam Levine didn't show up to the competition, but I did hear from a very reputable source that several people sighted a cowboy hat believed to have been worn by Blake Shelton.

Regardless, it turns out that publicly drawing attention to your restaurant's badly named fare—racist or otherwise—especially vis-à-vis a self-sponsored contest, probably isn't the greatest of ideas. A veritable buttload of "vicious" hate messages began to pour in near-immediately after the restaurant's contest began.

But it wasn't those offended with the bread's racist nomenclature who were up in arms. The trolls were champions of squaw bread, accusing the restaurant of being too politically correct.

Oh well, you just can't win in the delicate world of brand names—like Pontiac, Cherokee, and Umpqua Ice Cream—based on Native American names. Are they respectful or racist? Derogatory or deferential?

I'll just say this: please pass the butter.

Or do I mean Land O' Lakes? Nevermind.

Direct Link: <http://munchies.vice.com/articles/is-squaw-bread-an-affront-to-native-americans-or-are-you-all-too-pc>

California Native American tribe plans resort & winery trigger controversy

POSTED July 16, 2015 7:34 p.m.

WINDSOR (AP) — A casino-owning Native American tribe has plans for housing, a resort and a winery around a small Northern California town, and some locals are not happy.

Dozens of residents of the Sonoma County town of Windsor turned out at Wednesday night's city council meeting to demand the city oppose a pending bill in Congress, the Press Democrat of Santa Rosa reported.

The bill, introduced by U.S. Rep. Jared Huffman, would place more than 500 acres into federal trust for the Lytton Band of Pomo Indians to build almost 150 homes and a community center, the newspaper reported.

The tribe also plans a 200-room resort and 200,000-case winery.

Opponents say the project would increase traffic in their rural community and use up scarce water resources.

"It's not a good project. There will be ramifications for decades if this goes through," said attorney and local resident Steve Pabros.

The tribe, which owns a casino in San Pablo, says it is looking to establish a home base after the federal government illegally stripped it of its land in 1958.

Tribal officials say they want to be good neighbors and have donated more than \$1 million to the school district and even more to the fire district to offset the new housing project's impacts, the Press Democrat reported.

Though the tribe has said it has no plans for a casino, Huffman's bill would explicitly prohibit that. The governor supports the measure.

The legislation was the outcome of an agreement about the project between the tribe and county in consultation with Windsor, Huffman said.

While the project might not be perfect in everyone's eyes, a casino on the land is something nobody would want, he said.

"I don't want to be part of any new casinos in Sonoma County," he said. "This is the only way to guarantee that."

Huffman plans additional conversations with the project's opponents.

Direct Link: <http://www.mantecabulletin.com/section/140/article/126091/>

A series of new lawsuits is challenging how Native American kids are adopted

by [Casey Tolan](#) | [July 17, 2015](#) 2:27 PM

One of the bedrock laws governing Native American family rights is being challenged by multiple lawsuits filed around the country in the last two months, setting up a case that experts say is likely to eventually end up at the Supreme Court.

The Indian Child Welfare Act (ICWA), passed in 1978, prevents states from removing Native American children from their families and placing them in non-Native foster families. The plaintiffs in these cases argue that ICWA and similar laws are harmful to Native American children by blocking their removal from unsafe family situations, while tribal leaders and advocates say it prevents families from being torn apart.

For decades, thousands of Native American children were removed from their families and placed into [Christian boarding schools](#) or, later, adopted into white families. The children were forced to assimilate into American culture and leave their heritage behind—one piece of our country’s long history of violating Native American rights. According to some estimates, [25 to 35](#) percent of Native American children have been taken from their families.

ICWA was passed to end that. According to the law, state agencies must first try to place Native American kids with a family member, a foster family from the same tribe, or a Native American foster family before they are placed in a non-Native foster family. They can only avoid this process if there’s good cause not to put the kids with someone from their extended family or tribe.

But in many states, the law is not fully enforced. An [NPR investigation in 2011](#) found that more than half of the kids in the South Dakota foster care system were Native American and almost 90 percent of the Native American children in foster care were placed in non-Native homes. Often, social workers revoked a parent’s custody of their child with very little supporting evidence.

“It’s gotten to the point where the exception now swallows the rule,” Matthew Newman, an attorney at the [Native American Rights Fund](#), told Fusion. “We’re often finding states inventing any reason under the sun...not to place child with their family.”

Responding to cases like these, the federal Bureau of Indian Affairs [published guidelines](#) and proposed new regulations in February that would reinterpret ICWA to limit that exception, narrowing what can be considered “good cause” to put Native American kids in non-Native foster families.

These proposed regulations have angered opponents of the bill, including the lucrative adoption industry. Since the regulations were proposed, multiple lawsuits have been filed around the country challenging ICWA: A lawsuit [filed in Virginia](#) in May challenges the new federal guidelines; another class action lawsuit [filed in Arizona](#) by the conservative [Goldwater Institute](#) last week alleges the entire law violates the 14th Amendment because it discriminates against Native American children. A third [lawsuit in Minnesota](#) challenges a state law similar to ICWA.

“What if a child is in a truly harmful situation and the law, which is designed to eradicate bias, poses such a high bar to removal that it makes a child disproportionately subject to harm?” asked Mark Fiddler, a lawyer who’s challenging the Minnesota law. Citing higher rates of rape and alcohol abuse in Native American communities, he argued that ICWA and similar state laws are being “misused to keep children in Indian homes in circumstances where they shouldn’t be.”

The days when Native kids were snatched from their homes by the hundreds are over, opponents say, and ICWA now puts the tribe’s interest above the child’s. “It’s an issue of why should Indian children be treated differently than everybody else in the country,” Laurie Goldheim, a former president of the [American Academy of Adoption Attorneys](#), a plaintiff in the Virginia case, told Fusion.

Tribal officials and advocates say that doesn’t make sense. They point out that the law protects Native American kids from being removed from their families, a practice that is still common, as the South Dakota cases show.

“The best interests of the child is to be left with their Indian relatives, from which they’ve been taken by the state,” Daniel Sheehan, the chief counsel for the [Lakota People’s Law Project](#), told Fusion. “It’s the systematic removal of children from a minority group...The government has treaty obligations to protect the culture of the native people.”

The majority of cases where children were taken from their Native American parents were not because of abuse: In South Dakota, for example, where a majority of foster kids are Native American, [only 11.6](#) percent of kids were removed from their homes because of physical abuse—lower than the [national average](#) of 16.1 percent, as [NPR’s investigation noted](#). Social workers often cite “neglect,” a label, tribes say, that is usually just poverty and can be tinged with cultural bias.

Some Native Americans who were adopted and removed from their families are speaking out, such as Roger St. John, who was taken from his family in South Dakota to a white family in New York City with no paperwork in 1966. “We were brought up without our culture, which took a terrible toll on our lives,” St. John [told the news website Indian Country Today](#). “I grew up angry and miserable...It wounded me to my soul, because I felt no one was there for me.”



Protesters at a hearing of a Native American adoption case that eventually went to the Supreme Court in 2013.

Both sides say there's a good chance that these lawsuits could eventually make their way to the Supreme Court. The Court has heard cases involving ICWA in the past, including [a 2013 case](#) in which the justices limited how the law applied to unwed fathers without custody when mothers voluntarily put their child up for adoption. But the Court did not make a decision about the constitutionality of the law itself.

For now, the recent lawsuits have politicized debate over what is, for most of the country, an obscure and technical law. "There's a new kind of venom to what a lot of these folks are saying, that ICWA is a racist, unconstitutional law that violates the rights of children," Newman said. "It's really transformed the debate in child welfare circles."

The Goldwater Institute's backing of the Arizona lawsuit was especially surprising for Native American advocates. The institute typically focuses on small government and states' rights issues—according to a search of its website, this seems to be the first time it has ever gotten involved in a Native American law case. (A Goldwater spokesperson did not respond to a request for comment.)

Ironically, Barry Goldwater, the institute's namesake and a former Arizona senator and presidential candidate, voted in favor of ICWA. "I knew Barry Goldwater—he was my friend and often came to me for advice on most tribal matters," the bill's sponsor, former South Dakota Senator James Abourezk, told [Indian Country Today](#). "I wish he were alive to see this travesty because he would never approve of it, and you can quote me on that, and make sure you emphasize the word 'never.'"

Direct Link: <http://fusion.net/story/168764/a-series-of-new-lawsuits-is-challenging-how-native-american-kids-are-adopted/>

Adam Sandler on 'Ridiculous Six' Tension With Native American Actors: "Just a Misunderstanding"



Adam Sandler

[by Gravity](#)

by The Associated Press

7/19/2015 7:15am PDT

About a dozen Native American extras walked off the film's set in April, criticizing passages in the script as offensive.

Adam Sandler feels that when audiences finally see his upcoming Netflix comedy, *The Ridiculous Six*, they will realize he wasn't trying to offend anyone.

The spoof takes its name from the Western classic *The Magnificent Seven* and pokes fun at the genre. But not everyone found it funny.

[Read More Adam Sandler's 'Ridiculous Six': Makeup Pros Darkening Actors' Skin to Make Them Appear Native American, Says Source](#)

Earlier this year, a group of Native American actors [walked off](#) the New Mexico film set over complaints that content in the film was offensive to their culture. The actors objected over the vile names of some of the characters, as well as a Native American woman urinating while smoking a peace pipe.

"It was just a misunderstanding and once the movie is out will be cleared up," Sandler told the *Associated Press* on Saturday on the red carpet for the world premiere of his new film, *Pixels*.

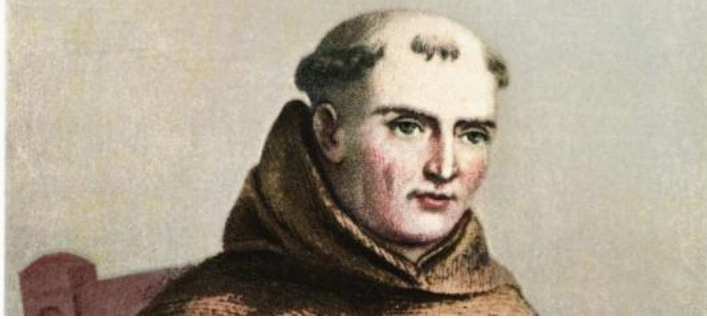
Sandler called *The Ridiculous Six* 100 percent pro-American Indian.

Direct Link: <http://www.hollywoodreporter.com/news/adam-sandler-ridiculous-six-tension-809753>

Junipero Serra: Saint Or Sinner? Native American Groups Protest Planned Canonization Of Missionary

The Associated Press | By GILLIAN FLACCUS

Posted: 02/09/2015 10:33 am EST Updated: 02/09/2015 10:59 am EST



SAN JUAN CAPISTRANO, Calif. (AP) — California's history can't be told without Junipero Serra, the 18th-century Franciscan missionary who introduced Christianity and established settlements as he marched north with Spanish conquistadores. Boulevards, public squares, freeways and elementary schools bear his name. A 26-foot statue of the priest looms over Interstate 280 in San Francisco.

He is revered within the Catholic Church, and Pope Francis announced recently that he will canonize Serra, likely during a trip to Washington, D.C., this fall. That pronouncement has opened old wounds for many Native Americans in California and beyond. They say Serra wiped out native populations, enslaved converts and spread disease.

Since Francis' announcement, Indian groups have staged weekly protests, posted YouTube videos and started an online petition demanding the pope rethink his decision. At rallies outside Our Lady of the Angels Cathedral in downtown Los Angeles, about a dozen protesters wore black T-shirts and beat drums while chanting "Serra was no saint! Serra was the devil!" and holding signs that compared the missionary's actions to genocide.

"I'm outraged," said Olin Tezcatlipoca, director of the Mexica Movement, an organization that educates the public about indigenous rights. "This is sad because supposedly this pope is more enlightened and more progressive. This came as really shocking."

Serra, a theology professor by training, was tasked in 1767 with expanding the Catholic mission system from Mexico's Baja California into what is now the state of California and converting the Indians he encountered. In 1769, he established his first mission in San Diego and ultimately founded eight of California's 21 missions — from San Juan Capistrano to San Francisco — before his death in 1784.

In the ensuing decades, diseases brought by Europeans and their livestock ravaged native populations. Indians who converted, often just to get access to food or shelter, were not allowed to leave mission grounds and were flogged and shackled as punishment. Within 50 years, the Indian population dropped from 300,000 to 200,000 and fragmented tribes lost touch with their traditional languages, beliefs and way of life.

About 5,000 Indians were baptized during Serra's lifetime and tens of thousands more would be before the end of the mission era in the 1830s.



Wooden Carving Of Father Junipero Serra, The Founder Of The Carmel Mission, California.

To Ron Andrade, a member of the La Jolla Indian Reservation, what Serra's work wrought makes him unworthy of sainthood.

"We have lost translations of our historical songs," said Andrade, director of the Los Angeles City and County Native American Indian Commission. "That's because of Serra. That's because of the church."

Serra is far from the first controversial candidate for sainthood or canonization.

Pope Francis has said that he fast-tracked Serra's canonization by eliminating the need to show proof of two miracles because the missionary was such a great evangelizer.

Serra believed he was a more moderate version of the missionaries he saw in Mexico. He thought of the missions as refuges that could protect Indian converts from unscrupulous miners, ranchers and soldiers who roamed what was then Spanish territory.

He supported flogging converts who tried to escape the mission, but he meted out the same punishment to Spanish soldiers and practiced self-mutilation in the name of penance.

Serra's letters show he was often at odds with the colonial government in Mexico City and had to fight for supplies for his expanding chain of missions, said Robert Senkewicz, a history professor at Santa Clara University who co-authored a book based on translations of Serra's writings.

"History is always a kind of a dialogue between the past and the present and from the point of view of Serra in his own time, what he genuinely thought he was doing was providing the native populations with a kind of protection," Senkewicz said. "His writings are filled with indications about what he thought he was doing."

For some, the debate over Serra's sainthood can help Californians better understand their state's complex history — and possibly start a dialogue between Roman Catholics and their critics.

"People have a right to be angry and be concerned about all this and yet this canonization is going to go forward," said Dr. Jeffery Burns, director of the Academy of American Franciscan History.

"By making Serra a saint, we shouldn't be affirming that everything he did was right," he said. "I think this uproar offers a unique opportunity to Pope Francis and the bishops of California to really own up to this and begin a process of reconciliation."

Direct Link: http://www.huffingtonpost.com/2015/02/09/junipero-serra-saint-protest_n_6644862.html

Goldwater Institute Seeks Protection for Native American Children

Posted By [Jonathan Hoffman](#) on Mon, Jul 20, 2015 at 9:12 AM



By Gage Skidmore

Clint Bolick, Vice President for Litigation, Goldwater Institute

Recently, the [Goldwater Institute](#) held a press conference announcing the filing of a class action lawsuit challenging race based separate and unequal treatment regarding foster and adoptive placement of Native American children.

Today's existing problems can be traced back over one hundred years to the late 19th and early 20th Centuries when many Native American children were removed from reservations and placed in boarding schools or families with no tribal ties. These policies had a profound and deleterious effect on the ability of Native American tribes to maintain both their respective communities and cultures.

In light of this history, the Congress of the United States passed the [Indian Child Welfare Act](#) in 1978. The purpose of the act was to provide tribes with jurisdiction over the process of child foster and adoptive placement thereby maintaining the integrity of reservation community and tribal culture.

While the goals of the ICWA are laudable, many unintended consequences have resulted from putting the interests of the tribe over the needs and interests of the child.

The [Equal Protection for Indian Children](#) organization offers the story of Laurynn Whiteshield as an example of unintended consequences:

Laurynn spent most of her life in a home where she was loved and protected. From the time she was nine months old, she and her twin sister, Michaela, were raised by Jeanine Kersey-Russell, a Methodist minister and third-generation foster parent in Bismarck, North Dakota.

When the twins were almost three years old, the county sought to make them available for adoption. But Laurynn and Michaela were not ordinary children. They were Indians.

And because they were Indians, their fates hinged on the Indian Child Welfare Act, a federal law passed in 1978 to prevent the breakup of Indian families and to protect tribal interests in child welfare cases.

The Spirit Lake Sioux tribe had shown no interest in the twins while they were in foster care. But once the prospect of adoption was raised, the tribe invoked its powers under ICWA and ordered the children returned to the reservation, where they were placed in the home of their grandfather in May 2013. Thirty-seven days later, Laurynn was dead, thrown down an embankment by her grandfather's wife, who had a long history of abuse, neglect, endangerment, and abandonment involving her own children.

Native American children are American citizens, and as such deserve the same rights and protections as any other citizen. Their rights and protections cannot be removed based on race.

Some who support the status quo deny that the distinction is based on race, but rather on political affiliation, that being of tribal membership or qualification for membership. This is true in one sense, that it is tribal membership or qualification that allows jurisdiction, but most (though not all) base tribal membership on a defined blood quantum or family lineage - in other words, the race of the child.

[The Goldwater filing](#), authored by [Clint Bolick](#), vice president for litigation, includes six claims for relief.

The first count claims a violation of the equal protection guarantee of the Fifth Amendment. "Government cannot treat the safety and security of children with Indian ancestry less seriously than the safety and security of all other children." "...all subject Plaintiffs to unequal treatment under the law based solely on the race of the child and the adults involved and are therefore unconstitutional under the equal protection guarantee of the Fifth Amendment."

The second count claims a violation of the due process guarantee of the Fifth Amendment. "The failure of ICWA as applied by the BIA Guidelines to adequately

consider the child's best interests deprives the class of plaintiff children of liberty without due process of law in violation of the Fifth Amendment.

The third count claims a violation of the substantive due process and equal protection clauses of the Fourteenth Amendment. "Defendant McKay's compliance with and enforcement of the foster/preadoptive and adoptive placement preferences under state law and ICWA, 25 U.S.C. § 1915(b), (a), New Guidelines at §§ F.1, F.2, F.3, F.4, violate the substantive due process rights of children with Indian ancestry, and those of adults involved in their care 24 of 29 and upbringing who have an existing family-like relationship with the child."

The fourth count claims that the ICWA exceeds the federal government's power under the Indian Commerce clause and the Tenth Amendment. "ICWA displaces inherent state jurisdiction over specified child welfare, custody, and adoption proceedings and therefore violates the Tenth Amendment."

The fifth count claims a violation of the associational freedoms under the First Amendment. "This forced association violates Plaintiffs' freedom of association, which encompasses the freedom not to associate under the First Amendment."

The sixth count claims unlawful agency action. "BIA overstepped its authority by extending, in the New Guidelines, the jurisdiction-transfer provision to all child custody proceedings. Such extension, which directly contradicts a Congress-enacted provision, harms children in cases where parental rights have been terminated. It gives tribes the "right to request a transfer," 80 Fed. Reg. at 10156, C.1(c), in cases where Congress expressly did not give tribes a right to request 123. Such agency action is unlawful, in excess of statutory authority, and not in accordance with law."

Direct Link: <http://www.tucsonweekly.com/TheRange/archives/2015/07/20/goldwater-institute-seeks-protection-for-native-american-children>

Native American tribe sues New Jersey seeking to retain recognition, access to benefits

By [GEOFF MULVIHILL](#) Associated Press

July 21, 2015 — 11:40am

Text size

A Native American tribe is suing New Jersey officials to demand it be recognized by the state government.

The Nanticoke Lenni-Lenape Tribal Nation filed a federal civil rights suit on Monday saying that not having recognition hurts its members psychologically and financially.

The tribe, which is based in Bridgeton, traces its history in the area back 12,000 years and says it now has 3,000 members — the majority of them living in the state. New Jersey made the Nanticoke Lenni-Lenape its third recognized tribe with a legislative resolution in 1982.

But the tribe says that's now at risk because of an two-sentence email sent by a staffer at the New Jersey Commission on American Indian Affairs to the federal government's General Accounting Office in 2011 that said New Jersey had not recognized tribes — a change that could also affect the Powhatan-Renape Nation and the Ramapough Mountain Indians, which also had been designated by the state.

Gregory Werkheiser, a lawyer for the tribe, said some state officials became nervous more than a decade ago about the possibility of recognized tribes trying to develop casinos. But Werkheiser said the Nanticoke Lenni-Lenape Nation has no interest in that, a position spelled out in the tribe's constitution. And even if it did, he said, it would take federal recognition— which can take decades to secure — for that to happen.

The state status is important to the tribe because, without recognition, it says, its members cannot sell crafts including beadwork, walking sticks, drums, headdresses, regalia, and pottery as "Indian made," an issue that could cost more than \$250,000 a year.

Werkheiser said the tribe's artisans — many of them senior citizens — have already seen their income take a major hit from that.

And the tribe says it could lose \$600,000 in grants, tribal jobs and scholarships that are tied to its designation as a recognized tribe. "State recognition of a tribe has little to no impact on a state budget, except that it may provide tribes access to certain federal benefits that save the state from spending its own dollars," the tribe contends in the suit.

The state government has not responded to the claims in court.

The state Assembly passed a bill in 2011 on procedures for recognizing tribes, but the measure never received a vote in the Senate.

A spokesman for John Hoffman, the state acting attorney general, said the office would not respond as it generally does not talk in public about lawsuits it faces.

Direct Link: <http://www.startribune.com/native-american-tribe-sues-new-jersey-for-recognition/317813281/>

Artist Says His Chief Seattle Murals Were Vandalized by Native American Man, Calls It an 'Inner Hate' Crime

by [Jen Graves](#) • Jul 21, 2015 at 1:15 pm



These guys have seen worse. Images courtesy of Andrew Morrison

Where the murals were, today there are only holes in the walls.

But it's a good thing—well, relatively speaking.

The murals in question were 25-foot-tall portraits of Chief Seattle, Geronimo, Chief Joseph, and Sitting Bull. They were painted, over a period spanning more than a decade, by [Andrew Morrison](#), who lives locally and is Haida/Apache.



Don't worry—that hole where Andrew Morrison's mural once was means that the mural has been removed for safekeeping until the new school opens in 2017. Images courtesy of Andrew Morrison

You could not miss the native leaders' black-and-white presence writ large in this North Seattle neighborhood, rising high above the playing fields at what was once American Indian Heritage Middle College High School.

American Indian Heritage Middle College High School was a Native American hub from the 1970s to the 1990s. At one point it boasted a one-hundred percent graduation rate, putting mainstream schools to shame.

But, low on enrollment after the sudden death of a charismatic leader, the school shut down just a few years ago. Few Native American students remained there, anyway. Then the school district nearly demolished the entire building—until people demanded it be landmarked.

But the fate of the murals was still up in the air. Morrison got [renowned architect Johnpaul Jones](#), one of the designers of the National Museum of the American Indian, to help him create a plan for murals' safe removal, restoration, and relocation in the newly rebuilt schools on the site.

The future of the murals finally seemed secure.

Until [a vandal attacked them](#) in February.

Morrison and a crew of friends, family, and plenty of people he didn't even know showed up to the site to clean off the white paint that had been streaked across the faces from the past.

At that point, Morrison speculated it was a hate crime.

I called Morrison recently to find out what happened after that.

First of all, he says, the vandal's paint came right off. "They were restored thanks to the dead of winter," the artist said, explaining that the white streaks never had a chance to fully dry in the rainy season. Power washers made removing it quick work.

And what about the remaining questions of who did this, and why? Does Morrison still think it was a hate crime?

The vandal had signed the streaks with a personal tag, leaving, in essence, a signed confession. The letters "DAP" referred to "Down Around Pike," a local group of graffiti writers, and "KILO," the writer's own moniker, Morrison said.

"I know who did it, and the Seattle Police Department knows who did it—they knew who did it within about 48 hours, and I was working with [Detective \[Christopher\] Young](#) from the SPD to try to formulate evidence to apprehend this person, and Detective Young just simply told me he doesn't have enough evidence to apprehend him, arrest him, or try for a conviction. So they just let the case go cold," Morrison said.

"It was a man I kind of know, but have never met," he continued. "It's a young man about my age"—about 30—"that actually went to the Indian Heritage high school, a former student of that school. It was a really disgraceful act towards himself and that staff and

what that school represents. That individual is walking free as we speak and I hope they don't do something like that again. I really wish the police department pushed the envelope a little more to make an example..."

I asked Morrison whether he still considers it a hate crime.

"I do," he said. "It's a lot of inner hate, I would call it. The fact that it was a Native American, someone from my own community here in the Seattle area, it just shows that there's a lot of anger towards each other. When it originally happened, I figured it was a non-native American person or a hate group, a skinhead, but then when I found out it was my own Native American community? It's a real disturbing story, to say the least."

Morrison said that while he and the alleged vandal have mutual friends, Morrison hasn't been able to answer the big question: why'd he do it? "To this day, I wonder about it all the time. It's just a question mark that kind of came out of nowhere."

Young confirmed in an email that "The case has been inactivated. I identified a suspect, but there is not enough evidence to bring charges. The person who has been known for years to write the KILO tag is a Native American man who went to high school at Wilson Pacific. I interviewed him and he denied the offense."

The murals are now in safekeeping with the school district as it rebuilds two schools on the site, which was last called the Wilson-Pacific school.

Last month, [the Seattle School Board voted](#) to name the new elementary Cascadia, and to name the new middle school after Robert Eaglestaff, an inspiring educator [whose sudden death in 1996](#) left the school's community devastated.

The new schools are scheduled to open, with the murals, in 2017.

Direct Link: <http://www.thestranger.com/blogs/slog/2015/07/21/22544560/artist-says-his-chief-seattle-murals-were-vandalized-by-native-american-man-calls-it-an-inner-hate-crime>

Native American Calls Police To Help Mentally Ill Son, They Kill Him

"I can't believe this is happening," Lynn Eagle Feather told Denver's KDVR. "He didn't stab me in the neck. He was drunk. I told the cops he was mentally ill. He was schizophrenic. I called for help. I didn't call for them to kill him."

Eagle Feather, a Native American woman in Denver, is mourning the death of her son, Paul Castaway, who was shot and killed by a Denver police officer the evening of July 14.

Eagle Feather called the police for help after her son, who was schizophrenic, threatened her with a knife during an episode.

It's a decision she now regrets.

According to KDVR, when the police arrived, Castaway ran to Capitol City mobile home park across the street, where he found himself trapped against a wall. He turned around with the knife to his own neck, took a few steps forward, and then was shot.

His last words, Thomas Morado told KDVR, were, "What's wrong with you guys?"

It's not common knowledge, but [Native Americans are the racial group most likely to be killed by police.](#)

Natives make up just 0.8 percent of the population, and yet they are a disproportionate 1.9 percent of police killings.

Mental health on reservations and among Native American communities is also a chronic problem that goes widely unaddressed.

According to Mental Health America, the suicide rate for Native Americans is 1.5 times the national rate. A 1998 study found that one in every two adolescents in a Northern Plains reservation juvenile detention facility had a substance abuse or mental health disorder, and in 1997, it was estimated that one in every 25 [Native American adults was in the criminal justice system.](#)

And according to a 2008 report from the federal Centers for Disease Control and Prevention, it was found that one in ten Native American deaths are alcohol related — that's 11.7 percent compared to the national average of 3.3 percent.

These statistics are staggering. And no one is talking about them.

Mental illness, substance abuse, and police brutality are running rampant in Native American communities, snuffing out life in a population of people who have historically been mistreated and pushed aside.

Enough is enough.

Read more: <http://bluenationreview.com/native-american-woman-calls-police-to-help-her-mentally-ill-son-they-kill-him/#ixzz3gZ2GB700>

A DNA Search for the First Americans Links Amazon Groups to Indigenous Australians

The new genetic analysis takes aim at the theory that just one founding group settled the Americas

Brazil's Surui people, like the man pictured above, share ancestry with indigenous Australians, new evidence suggests. (PAULO WHITAKER/Reuters/Corbis)

By [Helen Thompson](#)

smithsonian.com

July 21, 2015 1:22PM

More than 15,000 years ago, humans began crossing a land bridge called Beringia that connected their native home in Eurasia to modern-day Alaska. Who knows what the journey entailed or what motivated them to leave, but once they arrived, they spread southward across the Americas.

The prevailing theory is that the first Americans arrived in a single wave, and all Native American populations today descend from this one group of adventurous founders. But now there's a kink in that theory. The latest genetic analyses back up skeletal studies suggesting that some groups in the Amazon share a common ancestor with indigenous Australians and New Guineans. The find hints at the possibility that not one but two groups migrated across these continents to give rise to the first Americans.

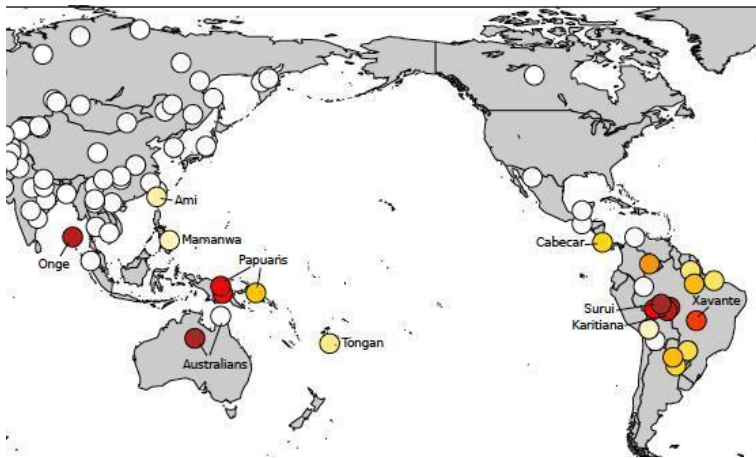
“Our results suggest this working model that we had is not correct. There's another early population that founded modern Native American populations,” says study coauthor [David Reich](#), a geneticist at Harvard University.

The origin of the first Americans has been hotly debated for decades, and the questions of how many migratory groups crossed the land bridge, as well as how people dispersed after the crossing, continue to spark controversy. In 2008, a team studying [DNA from 10,800-year-old poop](#) concluded that a group of ancient humans in Oregon has ancestral ties to modern Native Americans. And in 2014, genetic analysis [linked a 12,000-year-old skeleton](#) found in an underwater cave in Mexico to modern Native Americans.

Genetic studies have since connected both these ancient and modern humans to ancestral populations in Eurasia, adding to the case that a single migratory surge produced the first human settlers in the Americas. Aleutian Islanders are a notable exception. They [descend from a smaller second influx of Eurasians](#) 6,000 years ago that bear a stronger resemblance to modern populations, and some Canadian tribes have been linked to a third wave.

Reich's group had also previously [found](#) genetic evidence for a single founding migration. But while sifting through genomes from cultures in Central and South America, [Pontus Skoglund](#), a researcher in Reich's lab, noticed that the [Suruí](#) and [Karitiana](#) people of the Amazon had stronger ties to indigenous groups in Australasia—Australians, New Guineans and Andaman Islanders—than to Eurasians.

Other analyses haven't looked at Amazonian populations in depth, and genetic samples are hard to come by. So the Harvard lab teamed up with researchers in Brazil to collect more samples from Amazonian groups to investigate the matter. Together they scrutinized the genomes of 30 Native American groups in Central and South America. Using four statistical strategies, they compared the genomes to each other and to those of 197 populations from around the world. The signal persisted. Three Amazonian groups—Suruí, Karitiana and [Xavante](#)—all had more in common with Australasians than any group in Siberia.



Researchers mapped similarities in genes, mutations and random pieces of DNA of Central and South American tribes with other groups. Warmer colors indicate the strongest affinities. (Pontus Skoglund, Harvard Medical School)

The DNA that links these groups had to come from somewhere. Because the groups have about as much in common with Australians as they do with New Guineans, the researchers think that they all share a common ancestor that lived tens of thousands of years ago in Asia but that doesn't otherwise persist today. One branch of this family tree moved north to Siberia, while the other spread south to New Guinea and Australia. The northern branch likely migrated across the land bridge in a separate surge from the Eurasian founders. The researchers have dubbed this hypothetical second group "Population y" for *ypykuéra*, or "ancestor" in Tupi, a language spoken by the Suruí and Karitiana.

When exactly Population y arrived in the Americans remains unclear—before, after or simultaneously with the first wave of Eurasians are all possibilities. Reich and his colleagues suspect the line is fairly old, and at some point along the way, Population y probably mixed with the lineage of Eurasian settlers. Amazonian tribes remain isolated from many other South American groups, so that's probably why the signal remains strong in their DNA.

The results line up with [studies of ancient skulls](#) unearthed in Brazil and Colombia that bear stronger resemblance to those of Australasians than the skulls of other Native Americans. Based on the skeletal remains, some anthropologists had previously [pointed to more than one founding group](#), but others had brushed off the similarities as a

byproduct of these groups living and working in similar environments. Bones can only be measured and interpreted so many ways, while genes usually make a more concrete case.

“The problem so far was that there has never been strong genetic evidence to support this notion,” says [Mark Hubbe](#), an anthropologist at Ohio State University who was not affiliated with the latest study.

But even genetic evidence is subject to skepticism and scrutiny. [Cecil Lewis Jr.](#), an anthropological geneticist at the University of Oklahoma, cautions that Amazonian groups are low on genetic diversity and are more susceptible to [genetic drift](#). “This raises very serious questions about the role of chance ... in creating this Australasian affinity,” he says.

Another group led by Eske Willerslev and Maanasa Raghavan at the University of Copenhagen [reports](#) in *Science* today that Native Americans descend from just one line that crossed the land bridge no earlier than 23,000 years ago. While they didn’t look at Amazonian groups in-depth, the team did find a weak link between Australasians and some South American populations, which they chalk up to gene flow from Eskimos.

There’s just one problem: Evidence of Population y doesn’t persist in modern Eurasian groups, nor does it seem to show up in other Native Americans. If Aleutian Islanders or their ancestors had somehow mixed with an Australasian group up north or made their way south to the Amazon, they’d leave genetic clues along the way. “It’s not a clear alternative,” argues Reich.

Both studies therefore suggest that the ancestry of the first Americans is a lot more complicated than scientists had envisioned. “There is a greater diversity of Native American founding populations than previously thought,” says Skoglund. “And these founding populations connect indigenous groups in far apart places of the world.”

Read more: <http://www.smithsonianmag.com/science-nature/dna-search-first-americans-links-amazon-indigenous-australians-180955976/#CPelwKfgDZrwxTs7.99>

Nearly No Consequences For Drunk Executives Who Poured Beer On Native American Children’s Heads

by [Carimah Townes](#) Jul 22, 2015 8:00am



At the start of the year, a group of [57 Native Americans students](#) from the Lakota tribe were taken to a minor league hockey match in Rapid City, South Dakota to celebrate their academic achievements. But what started as a field trip to reward the students quickly turned into a nightmare, when a group of drunk men in an executive suite dumped beer on their heads and yelled “go back to the Rez!”

Seven months later, only one of the perpetrators faces criminal charges. His trial begins today, and if found guilty he will be convicted of disorderly conduct and fined \$500 — avoiding hate crime charges, a jury, and jail time.

In January, a group of third through eighth grade students from the American Horse School were watching the local hockey team, the Rapid City Rush, before several adults started asking them questions about where they are from. Middle school teacher and head chaperone Consuelo Means alleges she overheard several men sitting in an executive suite above them asking eighth grade girls questions, and immediately asked the students to stop talking to the strangers because they were drunk. The men continued asking questions and when the home team scored, one banged on the wall and told the students to cheer louder because they were “from the Rez.” Means briefly looked for security for assistance, but when she returned to her seat, she felt something dripping on her head. Looking up, she saw the men dumping beer on three rows of students. When Means alerted the other chaperones and tried to intervene, the perpetrators reportedly yelled at the group to go back to the Rez.

The students left the game shortly after. One girl was crying while the others remained quiet during the drive home to Pine Ridge Indian Reservation in Allen, South Dakota.

“I didn’t think it was appropriate for [the men] to be talking to my students,” Means explained to ThinkProgress. She contends the girls stopped responding to the men, but the latter began addressing other students in the group. “We’ve been there five years and nothing like that’s ever happened.” Before leaving the venue, she was asked to complete

an incident report and told she would be contacted, but there was no mention of calling law enforcement.



Pine Ridge Indian Reservation in Allen, South Dakota

In the following days, students' parents called the school looking for answers. And since then, children have been hesitant to leave the Pine Ridge Reservation, which is home to 28,700 people and considered a [poster child of poverty](#). To avoid more racist attacks, they are choosing to stay local. Similar field trips off of the reservation have been cancelled, and kids no longer go to Rapid City for medical needs and entertainment. They only have annual sun dances, or prayer ceremonies, to look forward to during vacation.

After the incident, the Rapid City Police Department conducted an investigation and concluded three men were directly responsible. However, they only [decided to charge one](#), Trace O'Connell, with disorderly conduct — a misdemeanor. And much to the chagrin of school administrators, federal prosecutors have not gotten involved, despite American Horse School being a federal institution.

Gloria Kitsopoulos is the superintendent and principal of the American Horse School and a member of the Lakota tribe. According to Kitsopoulos, the chief of police, city attorney, and state attorney drove to the school to explain the results of the investigation and deeply offended the parents and school officials who had assembled there.

“The first thing that really offended me was that they brought the communications guy from Rapid City with them and I gave him the microphone so he could talk to the people. He said, ‘if anyone wants to use the talking stick when I’m done, let me know,’” she told ThinkProgress. When the misdemeanor charge was announced, “nobody really said anything because [they] thought ‘okay that’s the first one, that’s probably the lesser charge.’ And that was it. Everybody was just dumbfounded.”

Parents were outraged and began to yell, at which point the chief of police approached Kitsopoulos and said, “I think we should leave. I’m fearing for her safety” and pointed to the female state attorney. Back in Rapid City, officers claimed they fled the reservation out of fear. But the superintendent maintains nobody was showing signs of aggression at the meeting.

On the day of the first hearing, O’Connell, who has [plead not guilty](#), was a no-show. Rapid City Attorney Joel Landeen, who is representing the students, asked that a jury hear the case and for jail time to stay on the table. Due to their large presence in Rapid City, Native Americans were hopeful that some of their own would sit on the jury. But the judge presiding over the case has since [denied both requests](#), so the maximum penalty is a \$500 fine. [No hate crime, assault, or child abuse charges are being pursued](#).

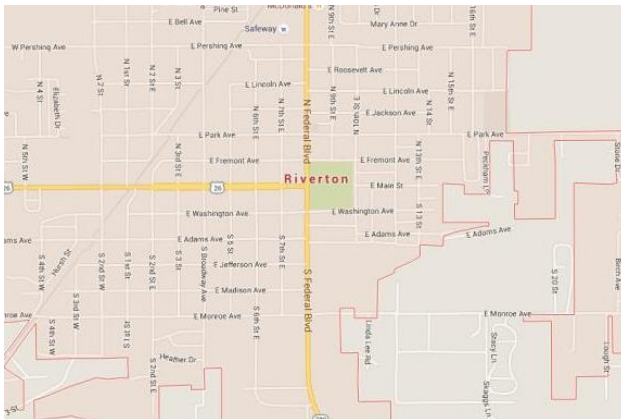
“I’m a retired lieutenant colonel for the United States Army. I spent 26 years serving my country — [in] Vietnam and Desert Storm. What have we accomplished?” says Kitsopoulos. “Again, justice has not been served for the native people or the children.”

“I tell the students all the time [they] can do anything, [they] can go anywhere, [they] can be anything,” she concluded. “Immediately after [the hockey game] I brought them in and talked to them. These were my top students, rewarded for their academics. The first thing they said to me [was], ‘you said that we could go anywhere and be anything, and we can’t.’ That made me the angriest — that they took that away from them: that hope.”

Direct Link: <http://thinkprogress.org/justice/2015/07/22/3682962/lakota-57/>

Native American tribe wants homeless shootings treated as hate crime

By Tomas Monzon | July 22, 2015 at 12:40 PM



Riverton, Wyoming was the site of an alleged hate crime against two Native American tribe members. Screenshot: Google Maps

RIVERTON, Wyo., July 22 (UPI) -- The Northern Arapaho Business Council said the attempted murder of two homeless tribal members should be regarded as hate crimes.

Roy Clyde, 32, a 13-year employee of the Riverton City Parks and Recreation department, is accused of [shooting two men at close range](#) on Saturday in the city's Center of Hope detox center. Both men were lying on beds inside the building when

Clyde discharged his handgun on [Stallone Trosper and Sonny Goggles](#), police said, before leaving his handgun and shirt on a desk and waiting outside for police with his hands up.

Employees at the Center of Hope quickly moved clients into a bathroom for protection. One of the wounded men died.

Clyde, who was jailed without bond, told police he was not motivated by race; rather, he was sick of watching homeless people defecate, vandalize and have sex in the park.

Business council Chairman Dean Goggles said Tuesday that violence against Native Americans in Riverton has been growing. The tribe has attempted to resolve the problem through intergovernmental agreements with the city.

Riverton has a population of about 10,000 and is surrounded by the Wind River Reservation, a 2 million-acre area that houses over 3,900 Eastern Shoshone and 8,600 Northern Arapaho tribal members.

Tribal leaders said they will travel to Washington, D.C., to request more cooperation from the federal government in decreasing hate crimes against Native Americans.

"We see the need for an investigation by the United States Department of Justice, Civil Rights Division," said council member Richard Brannan said. "The council has received a steady stream of reports about abusive behavior towards native people."

Direct Link: http://www.upi.com/Top_News/US/2015/07/22/Native-American-tribe-wants-homeless-shootings-treated-as-hate-crime/5301437573996/

Arizona copper mine to be built on sacred land; Native American tribes protest in Washington, DC

[*Stephanie Hockridge*](#)

10:59 PM, Jul 21, 2015

3 hours ago



More than 100 Native American demonstrators protested at the U.S. Capitol on Tuesday. They want to stop a copper mine from being built right here in Arizona.

The \$6 billion dollar mine is set to be constructed near Superior, in an area known as the Oak Flat Campground.

Members of the Apache Tribe say this is sacred land. For the past few months, tribal protestors have set up camp in this area and are refusing the leave until the land deal is repealed.

In December, President Obama approved the exchange of 2,400 acres as part of a defense spending bill.

Supporters say the copper mine, owned by an Australian company, will create nearly 4,000 jobs and have a \$60 billion dollar economic impact.

But, Laura Media, who's part of the group Apache Stronghold says this is not just an Apache issue, but an American issue, "We as indigenous people, we depend on this land, we live on this land. For our elected leaders to just give it away to a foreign company is just all wrong."

Apache Stronghold plans a second day of protests at the Capitol on Wednesday, where Arizona Congressman Raul Grijalva will join the Native American protestors and tout his bill, which reverses what he calls an unjust land giveaway.

Direct Link: <http://www.abc15.com/news/region-central-southern-az/other/arizona-copper-mine-to-be-built-on-sacred-land-native-american-tribes-protest-in-washington-dc>

Aboriginal culture dates back 80,000 years. Now it's going global

By Susie East

Updated 10:28 PM ET, Wed July 22, 2015

Traders highlights the business of global trading by showcasing extraordinary individuals worldwide who are trading goods and services across borders.

(CNN) Inspired by the vast remoteness of the Australian outback, and dating back thousands of years, the sacred tradition of Aboriginal art is finding new audiences -- through the very modern medium of social media.

Internationally renowned Aboriginal artist [Sarrita King](#) explains how an art form deeply linked to specific ancient lands and traditions is resonating with modern buyers -- many of whom are thousands of miles away.

"I think indigenous art is so raw," she says. "It speaks to the explorer that appreciates history and the image of our mother country. I think everyone's got that in them. When their life is hectic living in a big city ... people can find peace in our artwork," King explains.

Aboriginal art often expresses "Dreamings" passed down to an artist by their ancestors -- meaningful stories or images about life in the bush. Now with the explosion of social media these age old traditions are finding fresh audiences -- which is a positive change according to King, whose work sells for between \$200 and \$30,000.

"When you sit with some of these elders, they paint and then once their canvas is finished they're happy for it to go," she says. "It flows on. And then for them it's about the next canvas. So I'm all about the story getting out there."

Scott Linklater, manager of [Artlandish Aboriginal Art Gallery in Kununnura](#), Northern Australia, has seen the benefits of getting the story out there. "It's been astronomical the level of engagement we've had," he says.

"We had a sale in March and I think we sold 13 paintings directly through Facebook. So it went from being a great place for sharing our work to being a bona fide sales method."

Linklater, who opened shop in 2001, added: "It may be one of the oldest art forms in the world, but it's one of the youngest genres of the art market.

"Between 2000 and 2008 there was unprecedented growth in Aboriginal art -- we got in at the right time. Then in 2008 the global financial crisis hit the market really hard.

"A very important part of weathering the financial crisis was having prices that started at less than \$150 to up to about \$150,000.

"If you're prepared to hold on to the art for five to 10 years, it represents great value."

King's agent, Keith Murphy, says the overseas market is crucial: "There's no doubt about it, I think international buyers are the biggest buyers of Aboriginal art.

"I would say France is the biggest European country by far because they have such a long history of indigenous cave paintings in and around France. They have this real fascination with indigenous cultures ... a real association and respect.

"Americans [also] just have an appetite for anything that's new, interesting, and they sense when there's an excitement around something."

Shipping to overseas buyers presents particular challenges for some Aboriginal artworks. While shipping acrylic paintings is as simple as rolling them into a tube, some works are painted using natural ochres, which would crack if rolled up. To ensure safe delivery, these have to be shipped in wooden boxes.

But for many in the industry, it's about more than simply selling paintings. Linklater says he wants to engage positively with the Aboriginal community.

"Government assistance for remote communities is woefully inadequate so it's vitally important that indigenous people have the ability to earn income in other ways," he says.

"There are a number of very successful artists that have made enormous amounts of money but you wouldn't know it because they have invested it all back into their community."

And the international popularity of Aboriginal art is also bringing much needed respect to the community.

"We went through a very dark time in Australia," Murphy explains.

"So I believe we're making people aware of the plight of indigenous people even now, and what they've gone through for the last 200 years. This art's gone all over the world and brought recognition."

King agrees, adding: "Our art will be the last voice of thousands of years of survival."

Direct Link: <http://www.cnn.com/2015/07/21/arts/aboriginal-art-social-media/>

Oak Flat: The Latest Land Grab From Native Americans

Posted: 07/22/2015 7:20 pm EDT Updated: 07/22/2015 8:59 pm EDT

[Dave Johnson](#), Fellow, Campaign for America's Future

A "[sneak law](#)" attachment to a "must-pass" bill gives sacred Native American land to a foreign mining company. How did this happen?

Do you remember [that "Citibank budget,"](#) where a budget bill to avert an imminent government shutdown suddenly had in it a Citibank-written provision deregulating certain risky financial trades? If Congress voted against the budget, the government would shut down, so Citibank got its way? This is how "[sneak laws](#)" get through. Usually, We the People don't get a chance to learn about them in time to do something about it, and this was one example.

Another example of this happened in last year's National Defense Authorization Act for Fiscal Year 2015. [On page 1,103](#) of the 1,648-page bill is a provision giving more than 2400 acres of land in Arizona's Tonto National Forest to Resolution Copper, which is part of London-based [Rio Tinto](#) and Melbourne-based [BHP Billiton](#), giant mining companies. This was done by Arizona Republican Senators John McCain and Jeff Flake and Arizona Republican Rep. Paul Gosar.

The area is known as Oak Flat and is land that is sacred to the [San Carlos Apache Tribe](#) and [Yavapai-Apache Nation](#). They compare it to the sacredness of Mt. Sinai in other religions. In 1886, the federal government removed the tribes and expropriated the land.

Sacred Land Given To A Foreign Corporation In A Sneak Law

America of course has a long and disgraceful history of stealing land from Native Americans -- to say the least. But this is the first time that sacred Native American land has been stolen *to give to a foreign corporation*.

However, this land transfer is unusual even before you consider that the beneficiary is a foreign corporation. This land has been given special protection since at least 1955. Even President Richard Nixon protected it, which is saying something. Five times Arizona Republicans have tried and failed to give this land to this company. Only by sneaking it into this must-pass bill did they succeed.

[A New York Times op-ed](#) calls the Oak Flat Apache land grab "an impressive new low in congressional corruption" and points out that:

It belongs to the public, under the multiple-use mandate of the Forest Service, and has had special protections since 1955, when President Dwight D. Eisenhower decreed the area closed to mining -- which, like cattle grazing, is otherwise common in national forests -- because of its cultural and natural value. President Richard M. Nixon's Interior Department in 1971 renewed this ban.

Yes, this is "an impressive new low in congressional corruption."

This Doesn't Just Grab The Sacred Land, It Destroys It

The method of mining "block cave mining" that is proposed is going to, by design, completely devastate the land. In Truthout's "[The Apache Way: The March to Oak Flat](#)," Roger Hill explains:

This process involves a series of deep underground detonations, essentially collapsing the mountainous terrain in on itself and extracting the ore and materials from a series of tunnels dug in the earth. This process creates more toxic material than traditional surface mining and produces greater contaminants affecting the groundwater with acid runoff.

Of course neighboring towns are dependent on that groundwater.

This method [will leave behind a](#) "7,000-acre, 500-foot-high waste dump of toxic tailings." Later the cave will collapse, leaving behind destruction the size of five Empire State Buildings.

Fighting Back

Leading the fight to stop this are Native Americans themselves. The Apaches are not asking that the land be returned to them, only that it not be mined.

Apaches have begun an occupation of the disputed land. (After a special ceremony in August that is only open to Apaches, you can come and help occupy Oak Flat. Do not bring weapons; Apaches are not deadbeat Tea Party ranchers.)

In June Apaches marched on Washington. Lee Allen at Indian Country News has the story, "[Oak Flat Protesters Plan March on Washington to Protest Apache Land Grab](#)":

"Today we are announcing the next step in our battle for repeal, and that's a march on Washington," Nosie said. "Alliances with other tribes, universities, religious groups and outraged citizens continue to grow in groundswell proportion -- our support numbers have just gone crazy. The month of June will be a month of protest in the streets and in congressional offices. There comes a time when we need to say enough is enough, and that time has come. We need to hold those in Washington responsible, so the fight's on, and from this point going forward, wherever it takes us, that's where we will be."

... Attendees at the gathering represented a diverse mix of tribal and non-Native supporters. Daniel Jose is an Apache from Peridot who has camped at Oak Flat since the first spiritual gathering in February. "We're going to fight for our land, and I'll stay here forever if I have to," he said.

A cross-country caravan called [Apache Stronghold](#) is gathering attention to the effort. Joesph Huff-Hannon writes about this at Rolling Stone, in "[Meet the Apache Activists Opening for Neil Young](#)":

Starting at Red Rocks earlier this month, and in venues across the country since, the Apache have been linking up with Young on the road, [sharing their stories and singing prayer songs](#) to thousands of audience members.

The activists are trying to preserve a stretch of canyon land in Tonto National Forest called Oak Flat, an hour east of Phoenix, where young Apache women like Pike have celebrated coming-of-age ceremonies for generations. "I became a woman at Oak Flat, I had my sunrise dance there, so it's like my heart is there," she says.

They are getting some news. The Guardian, "[Apache tribe brings battle for Oak Flat to New York's Times Square](#)":

Members of the Apache tribe stood chanting in a circle with drums and posters in the center of New York's Times Square on Friday, to protest against a bill that will hand over land they hold sacred to a foreign mining corporation.

Times Square was the latest stop for activists from the Apache tribe who are travelling across the United States to battle for Oak Flat and to draw attention to [a bill introduced by Arizona representative Raúl M Grijalva](#) to repeal the decision to hand the land over to Resolution Copper.

They are also beginning to get some results. Arizona Rep. Raul Grijalva has introduced a bill to fight this. From Indian Country Today, "[Grijalva's Save Oak Flat Bill Boosted by Historic Preservation Listing](#)":

Legislation to save an Apache sacred site from destruction by an international mining company got a helping hand recently when the National Trust for Historic Preservation included the land on its 2015 list of America's 11 Most Endangered Historic Places. Almost all of the places that make it onto the list are preserved.

[Rep. Raúl Grijalva](#)(D-AZ) introduced the bipartisan Save Oak Flat Act,[H.R. 2811](#), on June 17. Grijalva's bill would repeal a section of the National Defense Authorization Act for Fiscal Year 2015 (NDAA) that authorizes approximately 2,422 acres of land known as Oak Flat in the Tonto National Forest in Southeastern Arizona to be transferred to Resolution Copper, a subsidiary of the giant international mining company Rio Tinto.

The National Trust for Historic Preservation recently included the land on its 2015 list of America's 11 Most Endangered Historic Places.

What You Can Do

- Write and call your representative in Congress in support of Grijalva's bill, H.R. 2811.
- Contact people running for office and let them know about this issue. (So far only Vermont Sen. Bernie Sanders has spoken out against this.)

- Visit the [Apache Stronghold](#) website for a number of things you can do. **Send them money for gas and food.**
- Visit and like Facebook pages: "[Apache Stronghold](#)," "[Save Oak Flat By Contacting Your Legislators](#)" and "[Indigenous Environmental Network](#)."
- Sign the CREDO Action petition, [Don't mine sacred Native American land in Arizona](#).
- Sign the MoveOn petition, [Congress: Don't give sacred Apache land to a mining company](#)

This post originally appeared at [Campaign for America's Future](#) (CAF) at their [Blog for OurFuture](#). I am a Fellow with CAF. [Sign up here for the CAF daily summary](#) and/or [for the Progress Breakfast](#).

Direct Link: http://www.huffingtonpost.com/dave-johnson/oak-flat-the-latest-land_b_7852846.html

Navy Week: Fargo Native Americans Welcome U.S. Navy

[Brittany Ford](#), News Reporter, bford@kvrr.com

POSTED: 11:59 PM CDT Jul 22, 2015

FARGO, N.D. -

As Navy Week continues in Fargo, officials and sailors meet with the Native American community.

They shared some of their cultural traditions with the sailors.

KVRR Brittany Ford has the story.

The Fargo Native American community welcomed the Navy with open arms.

As a way to honor their guests and Admiral Stuart Munsch, who is an Oakes, North Dakota native, a traditional veteran song was played by legendary native drum group The Buffalo River Singers.

"It means a lot because someone of the Warrior status of an Admiral to come to the state, and be concerned about Native Americans is phenomenal. It's a good thing," said Sharon

White Bear, member of the Fargo Native American Commission.

Pillars from throughout the Fargo Native American community shared the many positive programs that are helping Natives thrive.

All while demonstrating Native American Culture traditions.

One of those being the presentation of a gift to the guest of honor.

"Heritage. The gift of that blanket was indicative of that. Native American art, but red, white and blue and an American flag. So again, showing that we work together quite well," said U.S. Navy Admiral Stuart Munsch.

Representative of the Fargo Native American community say its important to shed light on the positive things that Natives do not just for Fargo, but for our nation.

"Native Americans get a negative feeling, because of how they are looked at say in the city. So this a positive light for that," said Sharon White Bear.

Fargo is one of the only cities in the nation that has added a Native American Commission to its local government.

Brittany Ford KVRR News.

Statistics show that 25 percent of men in Native American heritage have served in the Armed Forces.

Direct Link: <http://www.kvrr.com/news/local-news/navy-week-fargo-native-americans-welcome-us-navy/34304498>

Tribe Wants Hate Crime Charges Against Parks Employee Who Shot 2 Native Americans Because He Thought They Were Homeless



Police officers surround Roy Clyde, who's accused of fatally shooting one man and injuring another

By Tara Fowler

07/22/2015 AT 08:35 AM EDT

A Wyoming tribe is calling for federal hate crime charges against Roy Clyde, the 32-year-old man who is accused of shooting two Native Americans in their beds because he believed [they were homeless](#).

On Tuesday, the Northern Arapaho Tribe made the demand of federal authorities, saying that there's been an increase of "violence against Indian people" around the area, according to the [Associated Press](#).

"It's our responsibility as tribal leaders to do everything we can to try and stop these crimes of hate," Dean Goggles, chairman of the Northern Arapaho Business Council, said in a statement.

Clyde is charged with first-degree murder and attempted first-degree murder for killing one of the men and critically injuring the other at the Center of Hope detox facility in Riverton, Wyoming. Authorities say that the veteran city parks employee was tired of cleaning up after the homeless, telling investigators that "he had been considering killing people he referred to as 'park rangers.' "

In Riverton, the term "park rangers" refers to homeless alcoholics, many of whom are American Indians who come in to the city from the nearby Wind River Indian Reservation, home to the Northern Arapaho and Eastern Shoshone tribes, to drink, according to the AP. Alcohol is illegal on the reservation.

In his confession to police, Clyde insisted "that his decision was not race-based and that he was targeting transient people regardless of race. He specifically indicated that if he

had encountered white people meeting his criteria, he would have killed them as well."

But there is no evidence that the two men, or anyone at the facility, were actually homeless. The two men were, however, Native Americans.

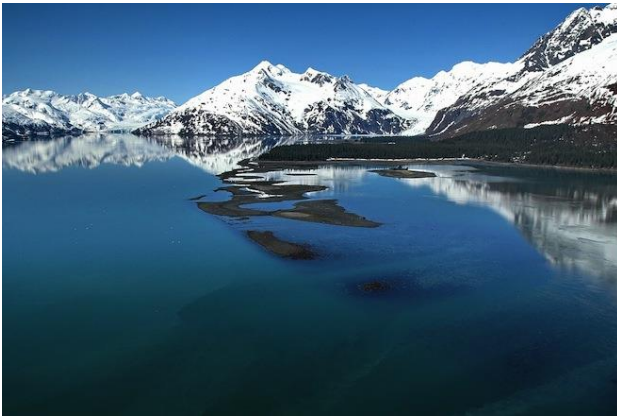
The victims "are members of our tribe, they are human beings and they matter to us," Norman Willow, a member of the business council, said in a statement. "We are sickened by what happened here."

Added Riverton Mayor John "Lars" Baker: "If the Department of Justice feels that they have to prosecute that as a hate crime, I don't think they'll find an awful lot of opposition."

Direct Link: <http://www.people.com/article/wyoming-tribe-wants-hate-crime-charges-against-roy-clyde>

Bilateral Visa Waiver Announced for Indigenous Peoples of Alaska, Russia's Chukotka

- By [Jennifer Monaghan](#)
- Jul. 23 2015 19:48
- Last edited 19:49



Indigenous peoples living in the American state of Alaska and Russia's Chukotka autonomous district can now travel freely in both directions under a visa waiver scheme.

As relations between Moscow and Washington scrape lows unparalleled in the post-Cold War era, the indigenous populations on either side of the Bering Strait are breaking down bureaucratic barriers to ease travel and cooperation between Russia and the United States.

Indigenous peoples living in the American state of Alaska and Russia's Chukotka autonomous district can now travel freely in both directions under a visa waiver scheme, the administration of the northern Russian region said Thursday.

“A passport insert [acts as] proof that the citizen is a resident of the so-called 'established area.' ... For the American side, this area is Alaska; for the Russian side, this area is Chukotka,” the regional government said in an online statement.

The move to introduce bilateral visa-free travel relates to an agreement that was signed in 1989 between the then-Soviet and United States' administrations.

The agreement sought to allow members of the respective indigenous communities to reconnect with their relatives across the Bering Strait — a distance of less than 100 kilometers — the U.S. government's Shared Beringian Heritage Program said on its website.

But while Chukotka's indigenous residents have been able to travel to Alaska under a visa-free regime since 1992 — reaching a peak of 355 people in 1994 — the United States has only recently taken up the opportunity to enact a similar program for Alaska's indigenous population, the Chukotka administration said in its statement.

An agreement to this end was unveiled on July 17 by the Vera Metcalf, the U.S. representative to the Bering Straits Regional Commission, and Russian counterpart Leonid Gorenshtein, the statement added.

The visa waiver applies only to indigenous peoples of Alaska and Chukotka who have relatives living on the other side of the Bering Strait, whereby “relative” is defined as a blood relative, a member of the same tribe, or a member of an indigenous people with a shared linguistic or cultural heritage, the regional government said.

Anyone wishing to travel across the border will need an invitation from a “relative” living on the opposing territory and will have to notify that country's authorities up to 10 days before traveling, the statement said.

After traveling, residents will be allowed to remain on the foreign territory for a maximum of 90 days.

Direct Link: <http://www.themoscowtimes.com/news/article/bilateral-visa-waiver-announced-for-indigenous-peoples-of-alaska-russias-chukotka/526095.html>